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ABSTRACT

This guide presents an overall plan for implementing Level IV of the Indian Reading Series, which features stories and legends of Northwest tribes in a supplementary reading and language arts development program for elementary grade Indian and non-Indian children. Introductory sections present the rationale of the program's language experience approach, state program objectives, discuss the Indian oral tradition, and give an historical perspective of Indian culture in pre-contact, reservation, and modern periods. The majority of the manual consists of suggested teaching activities for the 36 stories in 20 reading booklets for students. The following information is provided for each story: (1) geographical area from which the story came; (2) the story type; (3) new or unfamiliar words; (4) story summary including clarification of the values stressed; (5) teacher-guided activities; and (6) list of related student activity cards. The activities are designed to give students opportunities to practice reading, listening, speaking, and writing within a cultural context. They include discussing, role playing, pantomiming, reading aloud, retelling stories, and writing scripts and poetry. Explanation is provided for using the program to supplement units in social studies and science, to promote school-community communication, and to encourage better working relationships among students. (JHZ)

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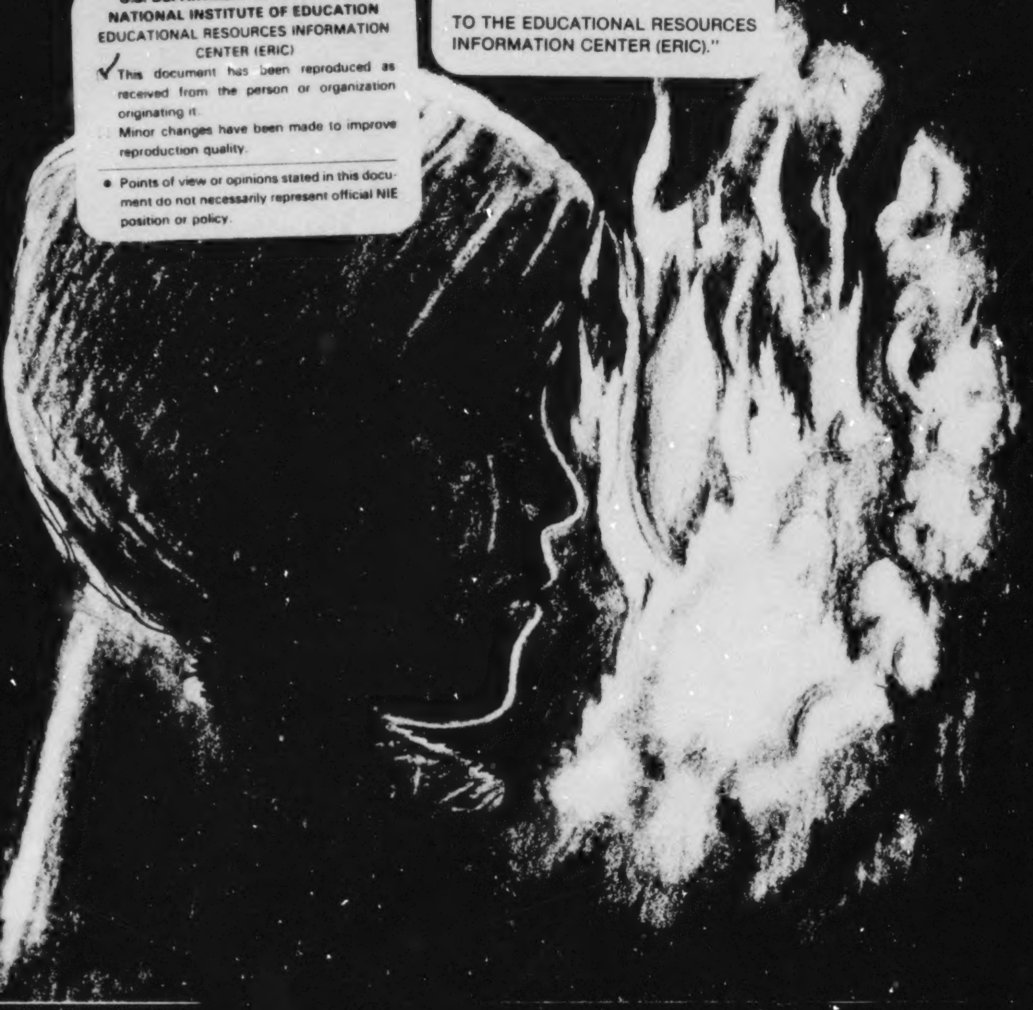

Thoughts
From the Shadow of a Flame

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TEACHER'S MANUAL
LEVEL IV

Robin Butterfield and Colleen Larvie

Joseph Coburn, Director
Pacific Northwest Indian Reading and Language
Development Program

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DEDICATION

We dedicate this Teacher's Manual to our Indian children.

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The Indian Reading and Language Development Program relies heavily on classroom teachers who provide feedback on how stories may be used most effectively. We truly appreciate the time and effort contributed by the following teachers in the development of the Level IV Teacher's Manual.

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TABLE OF CONTENTS

Page

Preface 1

The Shadow of a Flame 3

Rationale 5

Program Objectives 6

Language Experience and Native American Communication Styles 9

A Historical Perspective 11

Northwest Regional Map 15

Program Organization 17
  The Stories 19
  The Teacher's Manual 23
  Student Activity Cards 25

Areas of Emphasis 29
  Language Arts 31
  Social Studies 32
  Science 33
  Community 34
  Student Interaction 35

Introduction 37
  The Weasel and the Eagle - ***Warm Springs Animal Stories*** 39
  (Warm Springs)
    Firetalk Cards (1A-1B)

  The Otter and the Beaver - ***Warm Springs Animal Stories*** 41
  (Warm Springs)
    Firetalk Cards (1C-1D)

  ***Snail Woman at Sq^{3}a'le** 43
  (Suquamish)
    Earth, Sky, Water Card (2A-2B)

  Basket Woman - ***Blue Jay - Star Child/Basket Woman*** 47
  (Muckleshoot)
    Earth, Sky, Water Card (2C-2D)

---

*Stories marked include an independent student worksheet which may be duplicated.

Blue Jay - Star Child - *Blue Jay - Star Child/Basket Woman* 49
(Muckleshoot)
Filmstrip Making Card (3A-3B)

Assiniboine Woman Making Grease 51
(Assiniboine)
Indian Food Preparation Card (4A-4B)

Coyote and Northwind - *Coyote 53
(Warm Springs)
Four Winds Card (5A-5B)

***How the Summer Season Came** 57
(Assiniboine)
Wintercount Card (6A-6B)
Pictographs Card (6C-6D)

***Little Weasel's Dream** 69
(Kootenai)
Dream Shields Card (7A-7B)

Catches Up to Antelope - *Fort Hall Stories* 75
(Shoshone/Bannock)
Indian Names Card (8A-8B)

Bear Hat - *Fort Hall Stories* 77
(Shoshone/Bannock)
Bears and Hats Card (9A-9B)

Bear Tepee 79
(Northern Cheyenne)
Tracks Card (10A-10B)

Pet Crow - *Sioux Stories and Legends* 83
(Sioux)
Talking Hands Card (11A-11B)

Owl Boy - *Sioux Stories and Legends* 85
(Sioux)
Smoke Signals Card (12A-12B)

Moosehide Robe Woman - *Sioux Stories and Legends* 87
(Sioux)
Writing Script Card (13A-13B)

Coyote and Crow - *Coyote 89
(Warm Springs)
Indian Suitcases Card (14A-14B)

Coyote and Tick - *Coyote* 93
(Warm Springs)
Offering Good Thoughts Card (15A-15B)

Owl's Eyes - *Kootenai Stories*. 95
(Kootenai)
Talking Rocks Card (16A-16B)

Seeking a Spirit - *Kootenai Stories*. 97
(Kootenai)
Seeking a Spirit Card (17A-17B)

Chief Mountain's Medicine. 99
(Gros Ventre)
Indian Leaders Card (18A-18B)

Coyote and His Big Brother Wolf - *Coyote the Trickster*. 101
(Burns Paiute)
Writing Script Card (13A-13B)

Coyote and the Two Sisters - *Coyote the Trickster*. 103
(Burns Paiute)
Whipman Card (19A-19B)

Coyote and Cougar - *Coyote the Trickster*. 105
(Burns Paiute)
Puppets and Stuff Card (20A-20B)

How Coyote Tricked Porcupine - *Coyote the Trickster*. 107
(Burns Paiute)
Puppets and Stuff Card (20A-20B)
Filmstrip Making Card (3A-3B)

***Nosy Coyote** - *Coyote the Trickster*. 109
(Burns Paiute)
Gift Giving Card (21A-21B)
Gift Giving Card (21C-21D)

***Running Free**. 113
(Shoalwater Bay)
Earth, Sky, Water Card (2C-2D)

Coyote Gets Lovesick - *Salish Coyote Stories*. 117
(Salish/Flathead)
Writing Script Card (13A-13B)

Coyote and Raven - *Salish Coyote Stories*. 119
(Salish/Flathead)
Firetalk Card (1A-1B)

Coyote's Dry Meat Turns to Live Deer - *Salish Coyote Stories*. 121
(Salish/Flathead)
Offering Good Thoughts Card (15A-15B)

Coyote and the Cowboys. 123
(Shoshone/Bannock)
Magic Tricks Card (22A-22B)

***Napi's Journey** 125
(Blackfeet)
    Paints and Earth Bags Card (23A-23B)

Our Homes Then and Now** - ***Warm Springs Stories 129
(Warm Springs)
    Northwest Homes Card (24A-24B)

How Deer Hide Was Tanned** - ***Warm Springs Stories 133
(Warm Springs)
    Offering Good Thoughts Card (15A-15B)

Tepee Making 137
(Kootenai)
    Northwest Homes Card (24A-24B)
    Indian Names Card (8A-8B)

Baskets and Canoes 139
(Coast Area)
    Baskets Card (25A-25B)

***Warrior People** 141
(Blackfeet)
    Listen, Touch, Reflect Card (26A-26B)

Bibliography 145

BACKGROUND INFORMATION

PREFACE

This manual, along with the Student Activity Cards, contains activities which should help teachers of Indian students feel more comfortable in the classroom. Teachers using *The Indian Reading Series: Stories and Legends of the Northwest* are urged not to rely entirely upon these teacher's aids but to diverge and create strategies and activities which are best suited to their own particular class at any given time.

Although *The Indian Reading Series: Stories and Legends of the Northwest* is designed to help meet some of those particular problems which Indian students face, the Series is good for everyone since it gives some insight into parts of the Indian cultures which are represented in creating the Series.

As is commonly known, there are several Indian cultural groups within the northwest area. We have had to generalize some of the concepts across the region with the definite danger of creating stereotypes.

Teachers are urged to find out about the particular tribe with which they work. If there is an Indian program associated with your school, this is the best place to start.

There is another valuable resource in the community, **the Indian people themselves**. Invite them to the classroom to help teach children. Plan a lesson with them prior to having them come into the classroom so they can cover as much as possible in the limited time available.

We, the program staff, can never express enough the gratitude that we feel to the 155 Indian people who wrote and illustrated the books, the teachers and administrators (who were invaluable in the testing phases as well as providing many of the ideas incorporated into the manual), the Program Policy Board for its guidance, NIE for the funding and moral support and the Laboratory administrators who were instrumental in making the project possible.

Joseph Coburn
Program Director

THE SHADOW OF A FLAME

Like the heat of the fire these stories warm us.

Like the usefulness of the fire these stories help us; teach us.

Like the beauty of the fire these stories give us pleasure.

Like the ashes of the fire these stories rest in our memory and stir our thoughts, thoughts from the shadow of a flame . . .

We are people. We are Indian people. No one knows how many winters we have been here. We as a people have been coming to be on this ground for a long time, just as each child is coming to be on this ground each day.

Before, the way of being people was different. At that time the way they moved was different. At that time the way the ground moved was different. Now, how we are people has changed. The way we move has changed. The way the ground moves has changed.

But the fire has not changed. The flames still burn bright and hot and steady. The smoke still rises and the smell of pine or oak or maple lingers on. Gaze into the fire for it is constant. Gaze into the fire and feel the warmth. Gaze into the fire and rekindle your spirit and listen to the ways of the old.

The ways of the old people are in their stories. The ways of the old people linger in the shadow of a flame, in the smoke of the old campfires. Around old fires were told some good stories. Maybe the fires were roaring as an old person was telling a story. Maybe some children were gazing quietly into the story that the old person was telling.

Like the heat of the fire these stories warm us.

Like the usefulness of the fire these stories help us; teach us.

Like the beauty of the fire these stories give us pleasure.

Like the ashes of the fire these stories rest in our memory and stir our thoughts, thoughts from the shadow of a flame . . .

The old people have left their stories and we are building fires again. We are using the thoughts that were born in the shadow of a flame. Linger! Listen! Think! Listen and think. Thinking — that's good. Thinking is one of the best things on this ground. Using thoughts that are good, to use talk that is good, to give people hearts that are good. Doing this is one of the best things on this ground.

The thoughts of the old ones are good thoughts. The thoughts of the old ones give people good hearts. The thoughts of the old ones, the thoughts from the shadow of a flame, will help our children who are coming to be on this ground each day to have good hearts like the old ones.

These good heart thoughts are in these stories. What they tell is what we should know to become better people. Like the usefulness of the fire these stories help us. They teach us. They teach us how to do things, how to make things. They teach us to listen and to obey our elders. They teach us to be good to our relations. They teach us to be honest and generous and kind to others. They teach us to appreciate the animals, the plants, the water, the ground, the sky, the stars, the moon, the sun. They teach us that not knowing everything is all right. They teach us that the mystery all around

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us is a good thing.

Like the heat of the fire these stories warm us.

Like the usefulness of the fire these stories help us; teach us.

Like the beauty of the fire these stories give us pleasure.

Like the ashes of the fire these stories rest in our memory and stir our thoughts, thoughts from the shadow of a flame . . .

These stories are from Indian people. These stories are from Grandpas, Grandmas, Moms, Dads, Brothers and Sisters. These stories are from them. They are the ones who show children things. They are the teachers.

These stories are told because children are coming to be on this ground. They are told because children want to know why.

Why are there so many jellyfish in the water at the upper end of Sinclair Inlet?

Why are there alligators in Florida and not in The Dalles?

Why are owls' eyes big and crows' feathers black?

Why are there only so many summer months?

Why are rocks so different?

These stories tell of whatever is around us; the plants, the water, the ground, the sky, the stars, the moon, the sun . . . life. These stories tell of the animals and show us how we are like our sisters and brothers. The animals are like people; some good, some bad. The animals talked to each other and they talked to the people. At that time the way they moved was different. At that time the way the ground moved was different. Now, some people don't talk to animals. Now, some people don't talk to people. These stories remind us how much we have changed and how much we have lost.

But we are building fires again. We are telling these stories again. We are thinking good thoughts and building good hearts in our children. When life rests in the mean winter, when white days are short, dried berries come back to life from boiling water. That is the time the people tell stories and eat the berry pudding. That is the time to think and to listen to the old ones and rekindle your spirit gazing into the fire. These stories give us pleasure and power and peace and they strengthen our hearts and give us a place on this ground to continue becoming who we are at our very best.

Like the heat of the fire these stories warm us.

Like the usefulness of the fire these stories help us; teach us.

Like the beauty of the fire these stories give us pleasure.

Like the ashes of the fire these stories rest in our memory and stir our thoughts, thoughts from the shadow of a flame . . .

Robin A. Butterfield
Henry Real Bird

RATIONALE

In spite of some encouraging indicators in recent years, Indians continue to lag behind the general population in formal educational attainment. Four major problem areas have been defined:

- The reading and language arts curriculum materials currently in use in schools do not contain content that is culturally relevant or within the experiential background of most Indian children.
- When Indian children's reading and language skills are measured using typical norm-referenced standardized tests, their scores tend to be lower than scores for other comparison groups (especially middle-class Anglo-children). Although the children learn decoding skills, they seem to lag behind in developing comprehension and language fluency.
- Indian children seem to become less interested in school and school activities as they progress through the grades. Drop-out rates in high school and junior high are extremely high. Many elementary school Indian students become quiet and withdrawn and do not participate verbally in classroom activities.
- Due to cultural conflicts in the classroom and the resultant lack of academic success, many Indian children lack a positive self-image.

Upon examination of these problem areas, one can readily determine the special needs of Indian children:

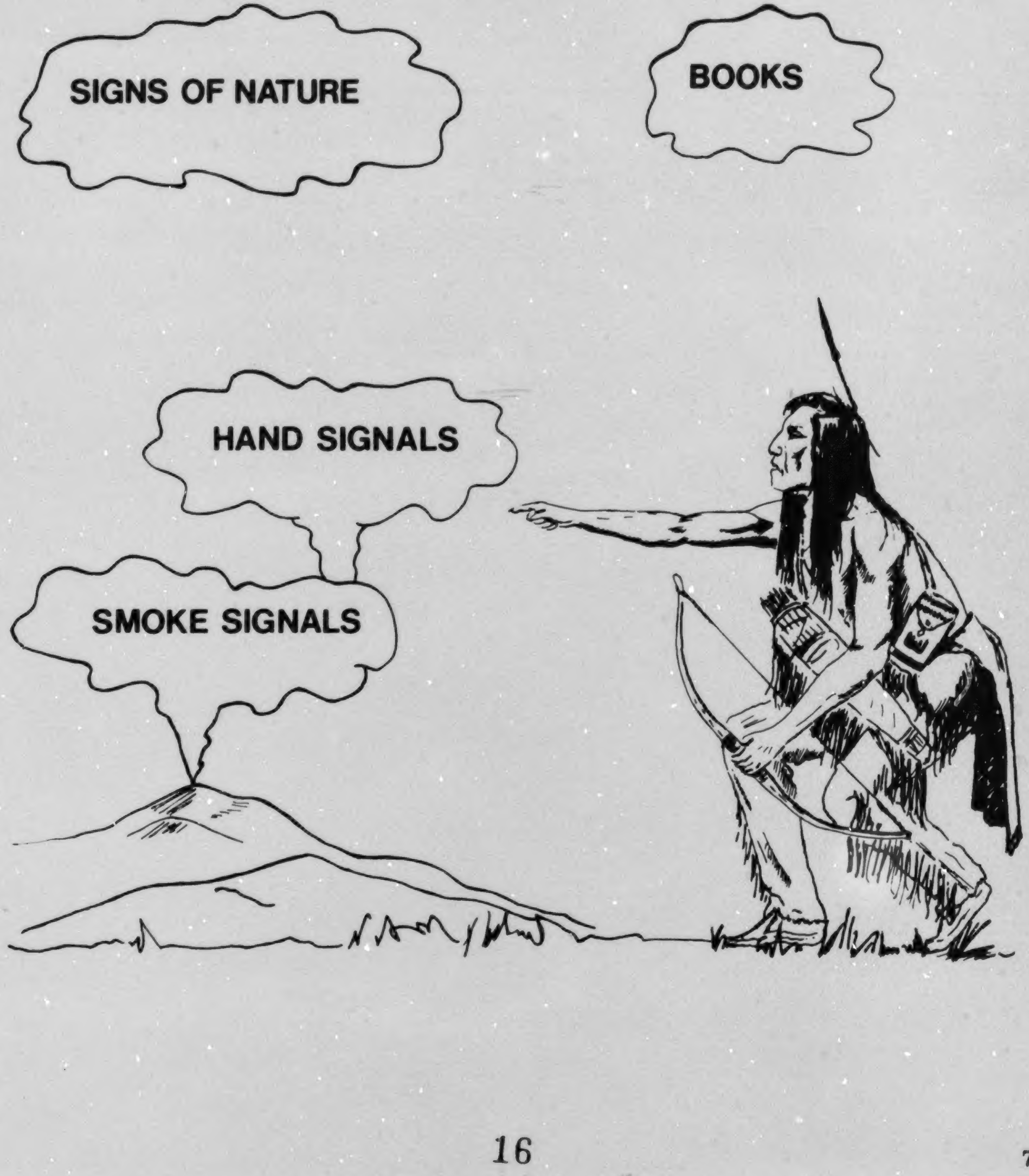
- Indian children need to develop an increased interest in school, especially interest and involvement in language arts activities and communication processes. They need the opportunity to use the language they bring to school. Only after they are aware of the potential of their own language, and feel free to use it, can they develop new and more effective patterns of communication.
- Indian children, like all children, need relevance and high interest potential in the content to which they react while speaking, reading, writing or listening. They need instructional strategies and activities which more closely match their past experiences and interactions with adults.
- Indian children need support from parents and other community members involved in the school program. They need experiences with school materials which emphasize the dignity and importance of people and places within the Indian community.
- All children need to know and understand important similarities and differences among the varied cultural backgrounds of their classmates.

PROGRAM OBJECTIVES

The Indian Reading Series is a supplementary reading and language arts development program for elementary grade Indian and non-Indian children. The objectives of the program are to:

- Expand student interest in language arts experiences.
- Increase student skills in language arts activities.
- Improve student feelings of competence and success in communication skills.
- Reinforce for Indian students a positive self-image and pride in being Indian.
- Provide students and teachers with a greater understanding of Indian culture.

INDIANS WERE ALWAYS GOOD READERS


SIGNS OF NATURE
BOOKS
HAND SIGNALS
SMOKE SIGNALS

LANGUAGE EXPERIENCE
and
NATIVE AMERICAN COMMUNICATION SYSTEMS

> I hope to indicate something about the nature of the relationship between language and experience. It seems to me that in a certain sense we are all made of words; that our most essential being consists in language. It is the element in which we think and dream and act, in which we live our daily lives. There is no way in which we can exist apart from the morality of a verbal dimension.
>
> N. Scott Momaday

If one accepts the premise of Momaday's quote then it is essential that educators create an environment which gives students maximum opportunities to experience language. The more adept an individual becomes at utilizing language, the more fully that individual may realize his or her potential.

The language experience approach to reading was promoted throughout the first three levels of *The Indian Reading Series.* With Level IV it still provides a bridge by which Indian and non-Indian students may better understand the relationship between spoken and written language. The language experience approach employed in Level IV encourages students to draw upon their individual experiences, as well as their experiences as members of a collective tribal group rich in cultural contributions to be shared. The program gives students ample opportunities to practice language skills such as reading, listening, speaking and writing within a cultural context.

The language skills developed in the traditional classroom are often too narrowly defined. Level IV of *The Indian Reading Series* attempts to expand that definition to include the rich variety of communication systems which have been utilized by native people for centuries.

Within this program students are encouraged to explore the use of non-verbal communication. Program activities require students to become more in tune with their sense of smell, hearing, taste and touch. Students are also required to communicate using traditional pictographs, hand signals and smoke signals in an attempt to give them a more comprehensive idea of what real effective communication involves.

The Teacher's Manual and Student Activity Cards take time to familiarize the teacher and students with the power inherent in oral tradition. (Oral tradition is that process by which the stories of a people are formulated, communicated and preserved in language by word of mouth rather than in writing.) There is not only beauty but a sense of power gleaned from stories told by word of mouth. Oral tradition requires the active participation of both the storyteller and the listener for each must internalize the thoughts, words and spirit of the story since no reference can be made to written words

The stories of *The Indian Reading Series* originated in oral tradition, and, some might argue, have lost something in the written translation. However, the response from students indicates that these stories can stand on their own even in written form and, if conscientiously presented, can provide students with stories to recreate the benefits of the oral experience. By role playing, pantomiming, reading aloud, retelling old stories and creating new stories, students can be immersed in the thought and spirit of oral tradition; a truly rewarding experience with language.

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All such activities will require additional time and commitment on the part of the teacher. Only a committed and sensitive teacher can provide the enthusiasm which will help shy inhibited students get out of themselves and get into the stories. The creative potential of all students cannot be appreciated unless it is given a chance to be expressed.

Robin A. Butterfield

A HISTORICAL PERSPECTIVE

In order to help students and teachers better understand not only the stories but Indian culture as it exists today, a good deal of time should be taken to explore the changes and adaptations Indian people have made in recent history. Following is a brief description of three historical periods.

Historical Periods (As described by Dr. Deward Walker)

There are various ways of looking at the evolution of the Indian cultures reflected in *The Indian Reading Series.* The most practical way, however, of dividing up that history is as follows:

- **Pre-Contact or Aboriginal Culture Period (pre 1860)**
  (This is the period prior to the treaties; values are those that are significantly intact and unaltered, or those portions of the present culture that might be said to derive from that period.)

- **Reservation Culture Period (1860 to 1930)**
  (This period follows the treaties and the establishment of the reservations; it includes the early experiences with the missionaries, traders, and the Bureau of Indian Affairs.)

- **Modern Culture Period (1930 to Present)**
  (This period begins with the Indian Reconstruction Act when the tribes underwent formal organization; it is the period of formal institutionalization of effective tribal government.)

These three periods are roughly the same for each of the culture areas (Plains, Plateau and Coast) represented in *The Indian Reading Series.*

Almost all the stories in Level IV originated in the Pre-Contact Period with the exceptions of *Catches Up to Antelope* (Reservation Period), *Running Free* and *Our Homes Then and Now* (1930 to Modern Period).

In order to better eliminate stereotypes for Indian and non-Indian students alike, **opportunities should be taken to note that Indian people encompass a diverse group of people who range from being very traditional in some cases to very modern in others.** They live on and off reservations and still maintain their ties with their culture. There is a need to point out real life examples of Indian people who are successfully bicultural. We all need to understand that practicing traditional culture and living in the modern world are not necessarily contradictory. Indian people have developed a clear, rich, multicultural kind of existence in which they can express their "Indianness" in certain contexts and yet be quite competent with non-Indian behavior in other contexts. Culture is an ever changing phenomena, a process rather than an end result.

Pre-Contact Period

Before interacting with non-Indians, **Pre-Contact**, the tribes in the northwestern part of the United States maintained unique cultures, which for sake of discussion may be grouped according to three geographical areas (Plains, Coast, Plateau).

This general discussion of the three culture areas and the values that make them distinctive concentrates on the differences, not the similarities, of the three cultures. People tend to talk as if Indians were all the same, which they are not. Nor are these culture areas the same even now.

Normally, the Northwest Coast, Plateau and Northern Plains are thought to have been quite distinctive in terms of the pre-treaty or aboriginal Indian cultural period (prior to the advent of the whites).

The **Northern Plains** is historically characterized by horse nomadism, a lifestyle of following a seasonal round of economic activities by way of the horse. It is also characterized by the warrior ethic, in which one's ability as a man, at least, was measured by how successful he was in war. Some anthropologists would also describe this culture in terms of religion that was a search for visions or religious ecstasy. (Some stories such as *Little Weasel's Dream, Catches Up to Antelope, Seeking A Spirit* and *Chief Mountain's Medicine* allude to this.) The Northern Plains inhabitants have traditionally had large confederated tribal council groups — much larger political units than those of the Plateau or the Northwest Coast Indians.

The **Northwest Coast** is thought of in terms of relatively rich fisherpeople with a host of patterns surrounding status consciousness based on property holdings and property distinctions. The Northwest Coast people can be characterized by a very rigid class distinction and a close connection between material success in life and religious virtue.

In looking at the **Plateau**, which lies in between the Northern Plains and the Northwest Coast, one finds an area that is not so well known or so well characterized in the literature. Some anthropologists have seen the Plateau as transitional between the Plains and the Coast, but this has been shown recently to be a bit too simplistic. More recent research sees the Plateau as being only indirectly involved with either the Northern Plains or the Northwest Coast, and has shown that it formed a rather distinct set of cultures with separate values. For example, the Plateau is characterized by an economic system that is more diverse in its nature. It involved some horse nomadism, some fishing and much reliance on roots and game, all of which suggests a more generalized adaptive kind of cultural pattern. It was a diverse economic scheme, in other words, compared to the more concentrated focus on buffalo out in the Plains and on salmon on the Coast. The social organization of the Plateau is distinct from either the Plains or Northwest Coast in that it emphasized very small sized groupings, like small villages. A very strong emphasis was placed on the individual and a kind of equality of each individual, more so than in either the Plains or the Northwest Coast areas. In the Plateau, the religion was not strongly concerned with materialistic success, nor was it as oriented to religious ecstasy and vision as was the case in the Plains area.

There are, then, important differences between these three culture areas, not just harking from the traditional cultures and the differences that existed, for example, one hundred and fifty years ago. Even now, certain differences exist due to the different kinds of exposures and involvement with non-Indians in the three culture areas.

Core Values of the Three Cultural Areas

While the three culture areas have distinct differences, the culture areas are the same in terms of a common set of core values, at least during the Pre-Contact Period. A common set of core values that apply fairly equally in all three areas would include the following:

- **primacy of kinship/family obligations**
  (family is the ultimate security; sharing among family members is not even questioned, it is assumed)

- **religion as maintaining harmony between man and nature**
  (respect for nature; nature, society and man have to be brought into an equitable balanced relationship)

- **economy as dependence on what nature has to offer**
  (dependence on nature itself for food; a passive, non-agricultural approach in which people exercise and exploit that which nature has to offer)

- **political organization based on the consent of the governed**
  (a respect for the aged in general; a leader has no automatic power outside of the consent of the governed)

- **art, music and recreation as reflections of man's relationship to nature**
  (naturalistic, highly stylized representations that deal primarily with phenomena of nature)

- **common rituals or ceremonies of thanksgiving**
  (the first salmon ceremony on the Coast, the first buffalo ceremony on the Plains, and the first root ceremony in the Plateau)

The Indian Reading Series contains a good set of core values for the three culture areas. Those values represented in the stories include emphasis on the harmony principle with nature, the heavy emphasis on the importance of relatives and kin and the dependence on nature itself for food (inhabitants followed their distinctive but still similar economic activity patterns by being dependent upon nature for what it gave rather than on what people could raise).

Reservation Period

For Indian culture, the **Reservation Period** can be likened to a visit from outer space by people who refuse to leave and who get stronger and ever more involved with changing the planet earth. If one thinks of the Reservation Period for Indian people as being like a visitation from outer space, then one gets some idea of how tremendous the impact must have been.

The establishment of reservations was not just a restriction on the movement of Indian people to certain physical areas, which of course was very much a part of it, but it also involved exposing them systematically, as well as somewhat less systematically, to European influences in the form of missionaries, teachers and government agents. This might be called the period when Indian life became bureaucratized; when Indian life was turned over to different kinds of bureaucrats; where certain bureaucrats had control of one's head, certain others had control of one's heart and certain others had control of the food, horses, etc. Life began to be split up and put under the control of alien people, individuals that Indians had no reason to understand or no real sympathy with from the beginning. The Reservation Period is really a revolution in Indian life, a major transformation. It involved administration by the Bureau of Indian Affairs and intensive efforts by missionaries, educators and other individuals to change Indian people.

It also involved a slow erosion of reservation resources. Many reservations lacked resources to begin with, but underwent a slow erosion (or sometimes not so slow) as land, minerals and timber, not to mention cultural autonomy of Indian people, were eroded. During this time, there was a very rapid increase in non-Indian control over practically all institutions of Indian life, from the family to religion to economic and political activities. Practically no area of life escaped during this early Reservation Period in which the Europeans were trying to either eliminate or to change them somehow to resemble European patterns. In the case of the family, for example, it involved doing away with multiple marriages, trying to develop the nuclear family and isolate it on a piece of ground, as opposed to the older extended family pattern in which there was much more economic cooperation. It involved trying to stamp out the old religion in favor of basic Christianity that Europeans tried to implant everywhere. In terms of politics, it involved giving leaders a lot more power, whether they were non-Indians or ones appointed by non-Indians. It involved increasing a leader's power unlike that exercised by any of their political leaders during the Pre-Contact time.

Of course Indian people had to develop values in order to deal with this. Most anthropologists think that core values are those values from the traditional (Pre-Contact) period that were learned earliest in life — those that a child took in during its first years of life and tended to be perpetuated by virtue of the fact that individuals in the Reservation Period were still being raised by their elders, and still learning their culture from the parents and grandparents. Many of the core values therefore continued.

These values continued, but on top of them, as soon as school started (and sometimes before) the individual began to be taught contrary values, basically Anglo-European values relating to family, religion, and so on. Out of this came a need to deal with the two cultures and consequently, the values which fit into the general area of biculturalism, began to emerge.

Biculturalism is a coping mechanism, a way of keeping certain things that are Indian with Indians and exercising them with Indians only, and of keeping the things that are from white culture with the whites and using them with whites only. Out of the experiences of the early Reservation Period, people began to be not only bilingual in the sense that they would use their Indian language in certain settings and English in certain other settings, but they also even began to practice two religions. They would do the old religion when they were out at the first salmon ceremony down on the coast, and then would go listen to a Presbyterian minister on Sunday and talk about life in the Holy Land somewhere. In areas of kinship and family, (on paper) Indians would look like Europeans in terms of each house supposedly being owned by a father and mother with their children, but in practice maybe several cousins and brothers also lived there; even some multiple marriages were still being contracted but not acknowledged publicly in the white man's way.

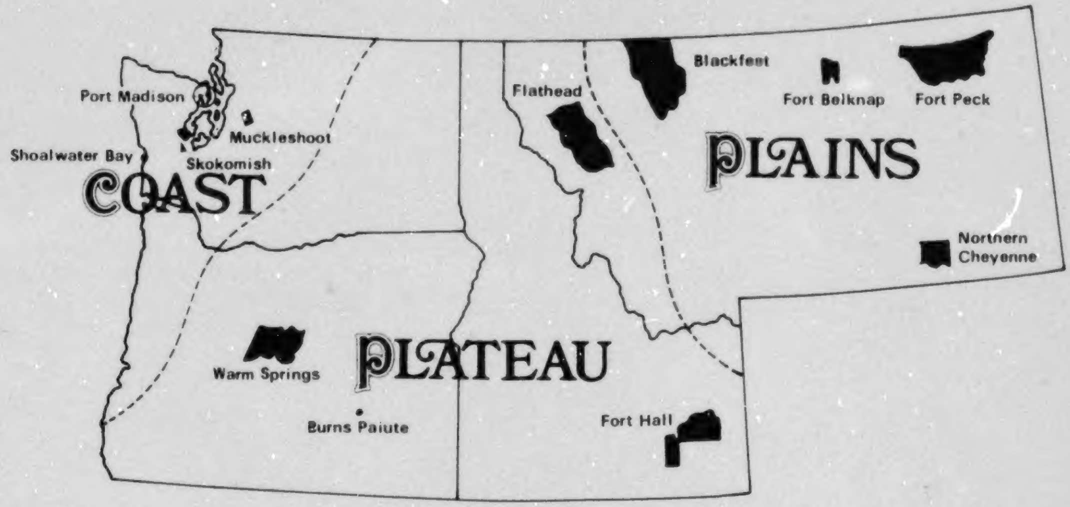
In almost all institutions of life, the early Reservation Period was producing a bicultural response. People were learning to practice traditional Indian ways in certain areas of life. What they had to practice in non-Indian settings was being practiced primarily there.

The Reservation Period, then, brought about biculturalism, in itself a response to the fact that Indian people would not change or could not change many elements of their makeup and their culture, in spite of European pressure. The Indian learned rather reflectively, like people learn to use two languages reflectively. These may appear on the surface to be contradictory modes of behavior. They are not; what they are is situationally specific forms of behavior that one might obviously label "white man's behavior" or "Indian behavior." But for Indian people, it is like shifting gears. It is shifting from one context to another depending on the situation's calling.

Originally, there were theories that two cultures could flow together like milk and water. They start out being quite distinct and then flow together and become so mixed that no one could ever extricate them. In other words, they form a solution. What anthropologists have found, however, and what is a better theoretical approach to this problem, is that really much that was Indian still exists and is derived from the traditional (Pre-Contact) period.

In the later Reservation Period, with the emergence of tribal governments that began to be relatively effective, there was an increase in the degree of political sophistication; as evidenced in the use of the courts, the use of intertribal communication and lobbying, and the use of organizational development, like the Affiliated Tribes of Northwest Indians, and for that matter, the National Congress of American Indians. It is also marked by intertribal blossoming and consequently, a kind of pan-Indian political alliance against efforts that were originally successful because they could be applied piecemeal and divide Indian people one from another.

RESERVATIONS PARTICIPATING IN PACIFIC NORTHWEST INDIAN PROGRAM



Modern Period

The **Modern Period** (1930 to present) is the last historical period in which values and changes in values need to be discussed. Changes in values have become obvious in the "urban/reservation split" that has been made so much of by some people. Today, something like half to a majority of American Indian people live off reservations at any given time. Many of them, even though they start out life in a reservation community, will move to urban centers at some point in their lives.

There are many examples of Indian people who are successfully bicultural. The individual lives of Indian people may show them participating in the first salmon ceremony one day of the week, and going to the university on the next day. Maybe on a special weekend, if they are deeply religious people like many on the Plains, they may take part in the sundance. This is an area where Indian children need much assistance, since many children think they are only Indian if, for example, they are like Sitting Bull. To the degree that they are not like Sitting Bull, they feel they are not Indian. There is a need to take real life examples in which the Indian child can see that these things are not necessarily contradictory, that people put them together in a clear, rich, multicultural kind of existence in which they can play the white man's game and the Indian game without any kind of trouble at all, without contradiction and quite successfully. There are many ways of being Indian and successfully living in the bicultural mode where Indian people can be Indian in certain contexts and quite competent with non-Indian behavior in others.

To summarize, the Pre-Contact Period is that period from which the core (or common) values of the three culture groups have derived. The Reservation Period is the period when biculturalism was developed by Indians as a way of dealing with European demands to change and assimilate into the white culture. The Modern Period has brought a shift from reservations to urban centers for many Indian people, though without the loss of access to reservation culture.

The Indian Reading Series reflects many of the core values which have derived from the Pre-Contact Period. **There is a need, however, to reflect more contemporary issues, such as Indian life in an urban setting and successful biculturalism, in order to assist Indian students to deal with the complexities of modern culture.**

PROGRAM ORGANIZATION

On the following pages you will find an overall plan for the implementation of Level IV of *The Indian Reading Series*. The ideas are only suggestions which you may adapt to fit your particular class. Since this Series supplements best the language experience approach to reading, teachers should conscientiously attempt to insure that students complete the **language cycle**, (i.e., talking, performing, writing, reading) wherever possible, even if not specified in the Teacher's Manual or on the student activity cards. Authentic discourse is communication in which there is a real audience to which one sends oral, written or nonverbal messages.

Level IV has three major components: the thirty-six stories published in twenty one booklets, the Teacher's Manual and a set of student activity cards.

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THE STORIES

The thirty-six stories in Level IV have been sequenced according to common themes for instructional purposes. On occasion stories from the same book have been separated in the sequencing because it was felt the content of the story lent itself best to certain instructional activities. Hopefully, this will not be too inconvenient.

Stories, therefore, which are similar either in "type" or in main idea have been grouped together to provide continuity and to facilitate follow-up activities. (Story "types" are described in the Teacher's Manual Section.)

The seasons or time of year in which a story might be most appropriately read was also taken into account in the sequencing since some stories seemed more appropriate for specific seasons (i.e., the gift giving ideas presented in "Nosy Coyote" seem to work well around Christmas time). It should be noted also that the first few stories were chosen because they came from the three regions (Plateau, Coast, Plains) and provide an opportunity to discuss the differences and similarities mentioned in the "Historical Perspectives" section.

- *The Weasel and the Eagle* and *The Otter and the Beaver* (Warm Springs) - Plateau Region
- *Snail Woman at Sq^{3}a'le* (Suquamish) *Basket Woman and Blue Jay - Star Child* (Muckleshoot) - Coastal Region
- *Assiniboine Woman Making Grease* (Assiniboine) - Plains Region

Some stories are not as long nor as detailed as others so may not require the same amount of class time to complete. The number of stories however will require that they be used one to two times a week. The schedule, as well as the sequencing, are suggestions and individual teacher discretion is encouraged.

The following two pages show the story sequencing organized as a wintercount is organized. It begins in the middle and goes in a spiral fashion counter-clockwise. You may want to enlarge this for your bulletin board and add story titles as you complete each story.

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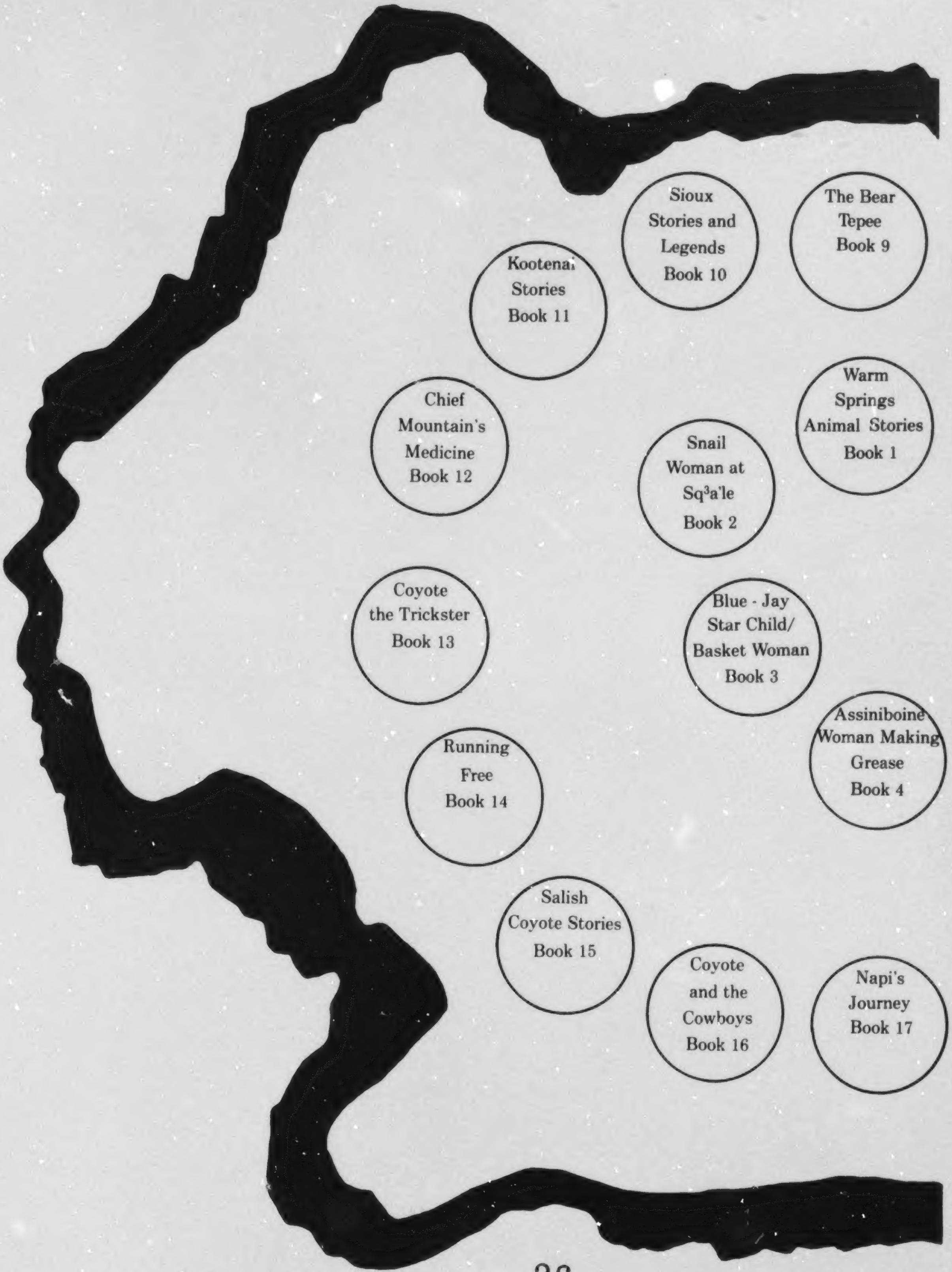
Sioux Stories and Legends Book 10
The Bear Tepee Book 9
Kootenai Stories Book 11
Chief Mountain's Medicine Book 12
Warm Springs Animal Stories Book 1
Snail Woman at Sq^{3}a'le Book 2
Coyote the Trickster Book 13
Blue - Jay Star Child/ Basket Woman Book 3
Assiniboine Woman Making Grease Book 4
Running Free Book 14
Salish Coyote Stories Book 15
Coyote and the Cowboys Book 16
Napi's Journey Book 17

Wintercount of the People Tribe

Fort Hall
Stories
Book 8

Little
Weasel's Dream
Book 7

How
Summer Season
Came
Book 6

Warrior
People
Book 21

Coyote
Book 5

Baskets
and Canoes
Book 20

Tepee
Making
Book 19

Warm
Springs Stories
Book 18

THE TEACHER'S MANUAL

The primary purpose of this teacher's manual is to suggest activities which are not only culturally relevant for Indian students but will further involve students in language production and refinement.

For each story the manual identifies the geographical area from which the story came, the story type, new or unfamiliar words, a short summary including a clarification of values stressed, activities which require teacher guidance, and a notation of the appropriate student activity card(s) to be used as follow-up.

Geographical Areas

All stories come from tribes located in the northwestern states of Oregon, Washington, Idaho and Montana. Because of the similarities of lifestyle and culture within a geographical area, tribes have been grouped together for discussion purposes. The three geographical areas identified are the Coastal region, the Plateau region and the Plains region. Many activities throughout the program will help students recognize the similarities between tribes in the same region as well as the differences among tribes in another region. For example, several stories in Level IV describe the type of dwelling of the different tribes. In the Pre-Contact Period tribes in the Coastal region lived in long houses made of wood, while tribes of the Plateau region constructed homes using tule mats, and in the Plains region the tribes built tepees from animal hides (please refer to the article "Historical Perspectives" for further information).

Understanding cultural distinctions and similarities should help students better understand the stories. One caution should be added that often generalizations may lead to stereotyping. Even tribes within the same geographical area may differ widely in some cultural practices. **Always encourage students and community resource people to point out the unique cultural distinctions locally wherever possible**. It may be helpful to enlarge the map of the Northwest and locate the stories on it as they are introduced to the students.

Story Types

Each story has been identified as belonging to one of four story types to help teacher and students better understand the intent of each story. Many stories, however, are a combination of several story types and this too should be noted.

Explanation of Natural Phenomena Stories

Though not the most common, the natural phenomena stories are the most readily identified. These stories offer explanations for many "why" questions concerning natural phenomena.

- Why are there so many jellyfish in the water at the upper end of Sinclair Inlet?
- Why are there alligators in Florida and not in The Dalles, Oregon?
- Why are owls' eyes big and crows' feathers black?
- Why are there only so many summer months?
- Why is there a land form like the Devil's Tower?

Often within these stories are also valuable lessons about proper behavior.

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Value Stories

Indian values permeate all the stories, though in some the value being emphasized is more obvious. These stories show the consequences of good and bad behavior and poke fun at foolishness. Since instilling strong cultural values in children was a prime objective of story telling, these stories present ideal opportunities to promote positive behavior in all students.

Description of Culture Stories

These stories explain in detail the appearance and use of cultural objects, ceremonies, or life-style of individual tribes. Within Level IV are stories about tribal history, basket and canoe making, tanning hides and traditional tribal dwellings.

Ideas About Spiritual Beliefs

These stories allude to the idea that Indian people prayed and fasted to receive a dream or vision which would direct them throughout life. In order to understand these stories teachers and students alike must recognize the impact of such events on an individual's life. Reference is made to spirits and dreams, and time is taken within the Teacher's Manual to try to explain the meaning of such terms within the context of these stories. The ways in which Indian people have sought to maintain their spiritual beliefs may not be familiar to the non-Indian but this idea should be recognized and respected.

New Words and Native Words

Unfamiliar, difficult or native words have been identified. These may be introduced prior to reading the stories. Proper pronunciation of native words should be encouraged. A phonetic spelling of tribal names is included in the "Firetalk" activity card.

Summary

Each story is summarized. In addition unfamiliar concepts are defined and the main idea is clarified and further developed. Many key cultural ideas are identified here, as well as in some student activity cards.

Teacher Guided Activities

Teacher guided activities require some teacher preparation and often involve leading the students in a discussion. Many activities direct the teacher to draw upon resources within the community in an attempt to make the school experience more relevant to the Indian students.

STUDENT ACTIVITY CARDS

For almost all stories there is a student activity card which corresponds to some idea introduced within the story. Most cards elaborate on some aspect of Indian culture or give additional practice in language arts development.

A list of the activity cards and corresponding titles are listed on the next couple of pages. The activity cards were designed to be used by students with minimal supervision by an adult. They are intended to promote creativity and expand student awareness of Indian culture.

In addition many alternative activities are listed under the Teacher Guided Activities section and may be posted in the room or duplicated so that students may work on additional projects as they choose. Also have on hand additional reference materials whenever possible to help encourage independent work.

Some activities were placed early in the program because they developed a key idea which will be referred to throughout the program. Please take time to emphasize the following activity cards:

- Firetalk Cards - describes oral tradition and pronunciation of tribal names in the series
- Earth, Sky, Water Cards - provides a map which locates each tribe
- Four Winds Card - provides a culturally appropriate grouping of ideas to be used repeatedly when involved in story activities
- Wintercount Card - describes the recording of Plains tribal history using pictographs
- Dream Shields Card and Seeking a Spirit Card — provide activities which help students understand Indian spiritual beliefs

LISTING OF ACTIVITY CARDS

Card Title	**Story Title**
Firetalk 1-A 1-B	The Weasel and the Eagle Coyote and Raven
Firetalk 1-C 1-D	The Otter and the Beaver
Earth, Sky, Water 2-A 2-B	Snail Woman at Sq^{3}a'le
Earth, Sky, Water 2-C 2-D	Basket Woman Running Free

Filmstrip Making 3-A 3-B	Blue Jay - Star Child How Coyote Tricked Porcupine
Indian Food Preparation 4-A 4-B	Assiniboine Woman Making Grease
Four Winds 5-A 5-B	Coyote and the Northwind
Wintercount 6-A 6-B	How Summer Season Came
Pictographs 6-C 6-D	How Summer Season Came
Dream Shields 7-A 7-B	Little Weasel's Dream
Indian Names 8-A 8-B	Catches Up to Antelope Tepee Making
Bears and Hats 9-A 9-B	Bear Hat
Tracks 10-A 10-B	Bear Tepee
Talking Hands 11-A 11-B	Pet Crow
Smoke Signals 12-A 12-B	Owl Boy
Writing Script 13-A 13-B	Moosehide Robe Woman Coyote and His Big Brother Wolf Coyote Gets Lovesick
Indian Suitcases 14-A 14-B	Coyote and Crow

Offering Good Thoughts 15-A 15-B	Coyote and Tick How Deer Hide Was Tanned Coyote's Dry Meat Turns to Live
Talking Rocks 16-A 16-B	Owl's Eyes Na-See-Natchez
Seeking a Spirit 17-A 17-B	Seeking a Spirit
Indian Leaders 18-A 18-B	Chief Mountain's Medicine
Whipman 19-A 19-B	Coyote and the Two Sisters
Puppets and Stuff 20-A 20-B	Coyote and the Cougar How Coyote Tricked Porcupine Coyote Gets Lovesick
Gift Giving 21-A 21-B 21-C 21-D	Nosy Coyote
Magic Tricks 22-A 22-B	Coyote and the Cowboys
Paints and Earth Bags 23-A 23-B	Napi's Journey
Northwest Homes 24-A 24-B	Our Homes Then and Now Tepee Making
Baskets 25-A 25-B	Baskets and Canoes
Listen, Touch, Reflect 26-A 26-B	Warrior People

AREAS OF EMPHASIS

The Indian Reading Series has been developed to meet the needs of Indian students specifically in the areas of **reading** and **language arts**. The total program, however, has also been used effectively to supplement units in **social studies** and **science** since the stories themselves contain a tremendous amount of cultural information. In addition, the program has fostered better communication between the school and the Indian **community** as Indian parents have seen their children using authentic materials which reflect their culture. Finally, activities, such as the Four Winds activity card, have encouraged a better working **relationship among students.**

Within the teacher's manual for Level IV, the Teacher Guided Activities section has been keyed for these five areas of emphasis using pictographic symbols. Each symbol will be described and will serve as a visual cue for those teachers wishing to use the program to select activities which only reinforce or develop one area. For example, if a teacher would like to promote a healthy interaction among students using a cultural context, then it would be appropriate to look for those activities keyed with the student interaction symbol.

For teachers wishing to use the total program, the symbols serve as visual reminders of the variety of activities which students will experience. Education for the Indian child was traditionally a lifelong process, free from departmentalization, and fostered with love and caring through the extended family. The stories and manual for Level IV reflect this type of learning style. Used as a total program, a better understanding of and appreciation for Indian people and their culture will most certainly reward teacher and student alike.

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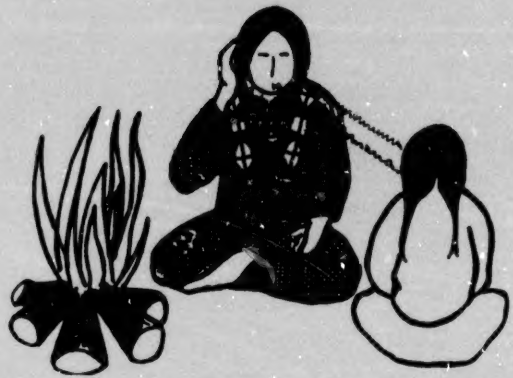
Language Arts



Level IV gives students ample opportunities to practice the language arts skills of reading, listening, speaking and writing — all within a cultural context. The pictographic symbol chosen for language arts activities represents the exchange which traditionally took place between elders and youth as stories were passed from one generation to the next. As the lines between the two seated individuals suggest, the exchange required the active participation of both the speaker and the listener. It is this active participation which Level IV attempts to recreate using the stories of tribes from the Pacific Northwest.

Activities such as discussing, role playing, pantomiming, reading aloud, retelling stories, writing script and poetry will immerse students in the thought and spirit of the stories. All such activities will be identified using the pictographic symbol labeled "Firetalk."

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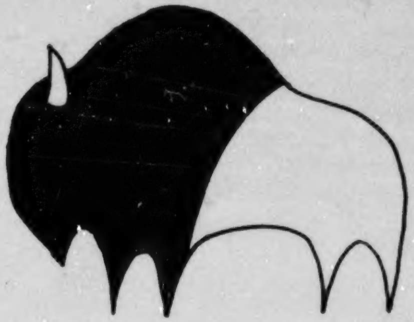
Social Studies

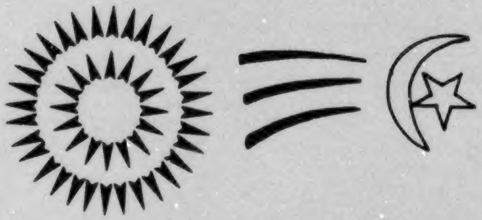


Many of the stories in Level IV provide descriptions of Indian culture which may provide good reference material for teachers developing social studies units on Indians in the Northwest. Some of these stories explain in detail the appearance and use of cultural objects, ceremonies or lifestyle of individual tribes. Within Level IV there are specific stories about Blackfeet history, basket making of Coastal tribes, tanning hides, and traditional Plateau and Plains dwellings. As stated in the preface, these stories were not intended to teach Indian culture. They come from and are based in the culture and can provide a wealth of subtle information about the history and social interaction of the native people of the Northwest.

Indian people believe that the individual should develop a realization that success in life stems from being able to contribute to the well being of one's people and all life. A creative teacher may use these stories to further heighten student awareness of the intimate web of life that links them with their world. It can lead to developing a healthy self-concept for the Indian students since they will see themselves and their culture in a useful, beautiful and important perspective.

Activities in the teacher's manual which may promote social studies concepts will be identified using the pictographic buffalo since for some tribes it epitomizes the interdependence of man and the environment. The social interaction with brothers like the buffalo contributed greatly to who the Indian people were, how they lived and what they believed.

Science



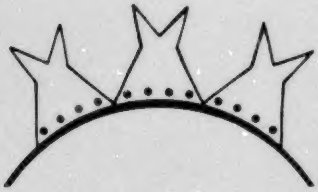
The stories from *The Indian Reading Series* may also be used to reinforce or introduce lessons in science. Many activities for specific stories in Level IV encourage students to examine their natural environment more closely. Time is taken to emphasize that traditional Native Americans have evolved a detailed knowledge about habits, habitats, ecological communities, seasonal variations, and plant and animal species of this country.

This impressive knowledge about a wide variety of natural phenomena is not accidental. It is based on generations of systematic inquiry. It has been achieved through repeated observations, experiments and conclusions. In order to understand the many relationships among different types of substances, Indians have utilized the elements of the scientific method yet have never ceased to be awed by all that is natural. Most importantly, Indians have appreciated the interrelationships of all life, recognizing how dependent each element is on another.

There are many different ways of looking at the world. Understanding the environment, as well as appreciating it and protecting or maintaining it, were prime motivations for telling many Indian stories. Many stories may be viewed then from this philosophical base. Understanding of scientific procedures and the impact of technology on the natural environment and on human values may be explored through ideas initiated in these stories.

The pictographic symbol which identifies activities of a scientific nature represents the cycles of life. The sun, our primary life-giving force, yields to the moon and stars (suggested by the three lines between them). Life cannot be viewed without the perspective of its cycles and interrelationships. Native people have always viewed people not as individuals, but as a part of the larger whole of society and nature.

Community



Since *The Indian Reading Series* was initially created to respond to a need recognized by Indian people themselves, the community can be considered the key to the successful execution of the program. The materials reflect the interest of Indian children and their cultural heritage and have been authenticated by tribal members through their councils.

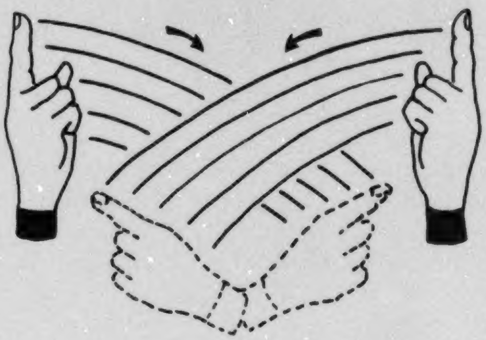
It is important that Indian parents see their children using authentic materials which reflect their culture, for in doing so, the school has recognized the valuable contributions to be made by the Indian community. Traditionally, education of Indian children was mainly the effort of extended family members or of skilled tribespeople. One's mentor was a person that loved the child and had an intimate knowledge and respect of his family. Since formal education of the Indian child has historically been controlled by the non-Indian, it is no wonder that Indian people desire to be intricately involved in decisions and the curriculum content of their children's education.

Wherever possible the teacher's manual offers suggestions to further involve community members in the classroom. Activities which emphasize this type of involvement will be identified using the pictograph which shows a Plains Indian encampment.

It is the joint effort of individuals which defines what one's community will be. In an Indian community an individual is successful in life insofar as he acquires the respect and esteem of his people. The program, through the stories, attempts to emphasize the importance of a person functioning in a harmonious way with nature and with people, for it is the membership in a community of related people by which each individual owes his existence and definition of being.

What better place to build a sense of community than in a classroom where not only students share ideas with each other and their teacher, but with parents and adults from their community as well.

Student Interaction



Many activities in Level IV require students to interact with each other in discussion groups, relay races or other competitive events, or by doing special favors for individuals in the classroom, tutoring, or just helping others on program projects. When specific activities encourage students to relate to others, they will be identified using the student interaction symbol.

The pictographic symbol above represents a hand signal meaning to exchange or trade. These activities will help to create an atmosphere in which individuals have a chance to relate to others, to freely exchange or share ideas and develop a more positive sense of classroom community. The value of these activities can best be recognized by the teacher and students who take time to reflect and evaluate the positive elements of the interaction.

The cultural context for grouping students is introduced with the Four Winds activity card. Codes of behavior or virtues are included as part of the initial task of the groups. Positive ways of relating to others must be developed in order for individuals to sense their membership in a community. It is hoped that each student using the Level IV program will develop a greater sense of belonging to a group, the People tribe, which includes accepting responsibilities for individual as well as group behavior.

INTRODUCTION

Because these stories were originally transmitted orally, we feel strongly that the introduction to them should be presented in an oral fashion. Therefore, we recommend that before students read the first story, *The Weasel and the Eagle*, each teacher either memorizes the story and recites it to the class or tries retelling it coming as close to the original story as possible.

This experience is invaluable in becoming sensitive to the intricacies of the oral tradition which we hope teachers will share with their students. Many activities required of the students involve developing their abilities to tell stories (see Firetalk activity card) and each teacher, having gone through a similar experience, will better be able to help students. The activities are also suggestions for getting students to participate in a broad range of discourse through language arts.

We also encourage teachers to invite local story tellers into the classroom as often as possible.

With other stories it would be helpful to periodically repeat this type of story introduction or perhaps draft students to try it. Another option for later stories is to read the story several times and then tape record it to play for the class.

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NEW WORDS:
ledge
continue
journey
powerful
twirled
weasel
pestered
alligator

THE WEASEL AND THE EAGLE

Warm Springs Animal Stories

Developed by members of the Warm Springs Reservation Committee
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Natural Phenomena/Indian Values

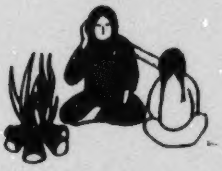
Summary:

Weasel and Eagle killed an alligator and proceeded on a journey to visit friends. Weasel decided to keep the alligator skin but got tired of carrying it. Weasel did a variety of things to keep himself entertained, often to the annoyance of Eagle. Finally, while dancing and singing, Weasel accidentally let go of the alligator skin, which landed on Eagle's back. Eagle flew away with the skin letting it eventually drop in Florida.

This story represents the type labeled **natural phenomena** because it offers one explanation of how something in nature became as we know it to be today. *The Weasel and the Eagle* explains why an animal, the alligator, may be found in one place and not another.

In addition this story is also an **Indian values** type story since it shows the consequences which often result when one pesters others. Disrespect for another's differences can alienate even the closest friends.

Teacher Guided Activities:



1. After reciting the story have students **read** the story and discuss the idea of passing stories from one generation to another orally. What things might happen to a story? Why?

In order to clarify changes which might occur due to word of mouth, have students form circles of ten or more students. Whisper a message into the ear of the first student and direct him or her to do the same to the following student in the circle until everyone has heard the message. Have the last student whisper the message to the teacher who should then write it down.

Using the same procedure repeat the **same** message and have students pass it on. When the message has completed the circle again write it on the board and compare.

How close were the two messages? How about the second time around the circle? Was the message distortion as great? What might practice and repetition do to a story?

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Several days later ask students if anyone remembers what was contained in the message. Because they had to remember it to tell to someone else was it easier or harder to remember?

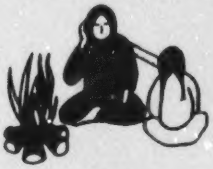
What positive things can be said about oral tradition? What are some negative things about it? Share the Firetalk activity card (1-A) with the class and suggest that when time permits, several students at a time should try the activity. Continue to use this card throughout the use of the Series. An area should be available and equipped with a tape recorder to encourage students to readily use this activity.

2. Weasel did not show respect for Eagle's desire to be left alone. In order to understand the meaning of the work **unique** and how that word relates to people, pass out an orange to each child.

Tell them to pretend that their orange is their friend. Ask them to spend time getting to know their friend. How does it look? How does it feel? Talk to it.

Then have all the oranges placed on a table together. Let the students come in pairs to pick out their orange. Once all oranges have been reclaimed, discuss how each was able to find his or her orange. Each was **unique** (similar yet different and special). How does this apply to people? We are all similar but each is different. Make a list of how we are different including appearances, likes and dislikes, talents, surroundings, etc. Let each child write and illustrate how he or she and their family are unique.

Explain that by reading the *Indian Reading Series* each will discover how different tribes are also unique.



3. In order to emphasize what it means to **pester** someone, have students impromptu role-play the story allowing different students to be the Weasel and the Eagle.

4. To encourage students to share written stories with others have students choose a favorite story. Provide a tape player so that they may practice reading the story and listening to themselves.

If the story is short they may be able to outline the story and piece it together from memory. Once the students feel secure in their knowledge of and familiarity with the story, they may then read it aloud to a group of children in another grade.

Student Activity Card(s):
See Firetalk Activity Card (1A-1B).

THE OTTER AND THE BEAVER

Warm Springs Animal Stories

Developed by the Confederated Tribes
of the Warm Springs Reservation
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Natural Phenomena/Indian Values

NEW WORDS:

- **pokers**
- **continued**
- **angry**
- **mounds**
- **operate**
- **operation**
- **pouting**

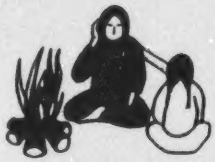
Summary:

Otter and Beaver, who were both blind, used fire pokers to find their way around. Unknowingly, Eagle borrowed one from Beaver but does not tell him. Beaver became very angry when he discovered one of his pokers was missing. As restitution, Eagle operated on both Otter and Beaver's eyes. Because Beaver was so bitter and unforgiving his eyes were made smaller then Otter's.

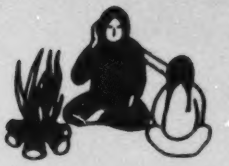
This story not only offers an explanation of how two animals got the eyes they have but also offers an explanation of why people's eyes become smaller when they are angry. "When you are happy your eyes will shine and you can see forever. But when you are angry, your eyes are small and you can only see what you want to see."

It is better to forgive a friend, especially when he does not intentionally do something wrong. Anger often limits vision and makes us do foolish things which we regret later.

Teacher Guided Activities:



1. Discuss the story in terms of what happens when someone becomes angry. Who was hurt by Beaver's anger? Was Eagle hurt? Who else was hurt? Anger does more damage to the one who is angry than even to those it is vented upon. When can anger become dangerous? (in a car)
2. Have students role play the events in this story. Make students conscious of the change in facial features when angry.
3. Using the Firetalk card (1A-1B) have students tell about a time when they were very angry. Have them tell what happened, what they did, and what made them feel better. How could they have behaved differently?



4. Since this story does not have pictures, make a mural of what happens using student drawings. Discuss first the sequence of events.

Student Activity Card(s):
See Firetalk Activity Card (1C-1D).

Using the differences in Otter and Beaver's eyes, refer again to the word **unique**. Mention that even names help make individuals unique. Groups such as tribes are also unique and have different names, as well as languages. Use the second Firetalk card (1C-1D) to introduce the names and pronunciation of the tribes in the Northwest. Note for students the three geographical areas (Plateau, Plains, Coast) and introduce how the surrounding area might contribute to how a tribe would be unique from another.

NEW WORDS:
fending
village
inlet
jellyfish

SNAIL WOMAN AT SQ³A'LE

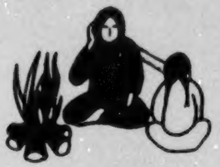
Developed by Suquamish Curriculum Committee at
Port Madison Reservation
GEOGRAPHICAL AREA: Coastal Region
STORY TYPES: Natural Phenomena/Indian Values

Summary:

Snail Woman took some children from the Suquamish village and because they were too frightened to move they were cooked and eaten. She captured another group of children. These children, however, pushed Snail Woman into the fire causing her to burst. The flying pieces turned into the jellyfish which may now be found at the upper end of Sinclair Inlet.

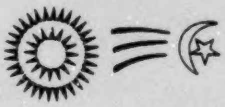
This natural-phenomena-type story, like *The Weasel and the Eagle,* offers an explanation of why an animal may be found in a certain location. The resourcefulness of the second group of children saved their lives. This story also shows the power of positive thinking.

Teacher Guided Activities:



1. Compare the children's quotes on page 5 and 6 of *Snail Woman at Sq³a'le.* How did the outcomes in each situation correspond with what each group of children predicted would happen?

Have students tell stories of similar situations in which their attitude influenced the outcome of a particular event. Upon completion of this story, students should be encouraged to say, "This is hard, but I'm working at it," rather than "I can't."



2. *Snail Woman at Sq³a'le* introduces a story from the second of the three geographical areas. The story *The Weasel and the Eagle* from the Plateau region and this story from the Coastal region are stories about why animals live in a certain location.

Discuss **habitat** (the place or type of site where a plant or animal naturally or normally lives and grows), specifically as it relates to the geographic areas represented by the first two stories. What type of geography is there which would influence kinds of animal populations in these regions? Speculate on how this would affect a tribe's lifestyle, including such things as food, clothing, weapons and dwellings.

Divide the class into three groups, one for each region represented in the *Indian Reading Series.* Assign each group the task of researching and preparing a bulletin board which will show the animals located in their region.

Following the Student Activity Cards section is a list of optional activities which you may want to reproduce for student use which give additional ideas for independent student projects. This sheet may be duplicated so students may choose one of the options.

Student Activity Card(s):
See Earth, Sky, Water Activity Card (2A-2B).

It is important to recognize that individual tribes may differ greatly. All Indians belong to a tribe or tribes. Many Indian children are raised on or near their tribal lands. This activity card acquaints students with those tribes indigenous to the Northwest. It is also intended to introduce the students to a broader land base that is shared by all living things. The bulletin board activity, along with the activity card, will help promote the idea that people not only share but are dependent upon and responsible for their environment.

Here is another idea for use of the Earth, Sky, Water card.

Northwest Newscast

> You will need the activity card and the spinner. Use the Coast, Plateau and Plains side of the card. Each day for approximately ten days have a student spin the wheel. Using the area on which the arrow lands, ask several students to listen to the weather report for that same area.
>
> Other students may pick a tribe from that same area. Their task is to find out something about their chosen tribe and report on it. Sports events, current events and special interest stories would be good ideas to help keep information more contemporary.
>
> Take about 15-20 minutes each day for a Northwest newscast. This could be structured something like PM magazine or a regular newscast. (You may want to set up a few props or pretend there are cameramen, etc.) Students should begin to see some of the similarities and differences between the three regions.

SNAIL WOMAN AT SQ³A'LE

1 Make a map to show where the furbearing animals are in your state. Why are they where they are instead of somewhere else?

2 Some Indians are good trackers. Make drawings of the footprints of animals used for fur and put these drawings into a booklet. Try to make a plaster of paris cast of any animal track you may find.

3 Talk to someone in your community who does a lot of hunting, trapping or fishing. Make a list of the animals and numbers of them found in your area. How many are near your home today? Why are they in this region and not some other place? In what other places can you find them? Why are they no longer in the same area?

4 See if you can find examples of homes of different animals such as beaver, muskrat, mink and badger. Draw or make models of the homes. List what materials are used. Describe your drawings to a friend. Why do you think animals make homes where they do?

5. Keep a record for a month of all the wild animals (mice, rats, bats, squirrels, rabbits, skunks, gophers, mink, muskrats, beaver, deer, fox or coyotes, etc.) you see. Maybe include a note about what environment each was seen in and/or what activity it was doing.

6. Reread *The Weasel and the Eagle* and **think** about the two stories. Now try and write your own story about why an animal lives where it does. Make a cover and pictures to go with your story.

NEW WORDS:
lice
nits
importantly
thundered

BASKET WOMAN

Blue Jay - Star Child/Basket Woman

Developed by members of the Muckleshoot Planning Committee
GEOGRAPHICAL AREA: Coastal Region
STORY TYPE(S): Indian Values

Summary:

Children, playing outside, are called in by their Grandmother. One child does not obey and a voice thunders at him to listen to his Grandmother. The Grandmother gives the children a vivid description of Basket Woman who is said to capture children who do not listen and obey.

This story stresses the importance of listening and obeying one's elders. The Basket Woman is used as an example of consequences paid for disobedience.

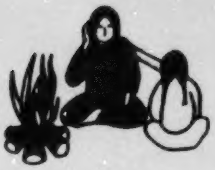
Teacher Guided Activities:

1. Listening is a skill which can be developed. Discuss what listening well really involves. How does TV affect how people listen? Does having pictures affect how well we listen and use our imagination? Refer to the oral tradition activity used with *The Weasel and the Eagle.*

How important is listening in passing stories from one generation to the next? Try some listening activities.

- Read aloud short stories or poems and ask students to picture in their minds what is taking place. Have them try drawing their pictures.
- Ask students to sit quietly in the classroom and write down as many sounds as they can in a five minute interval. Have them change their location and repeat the activity. Discuss about the sounds they may not have noticed before. Ask them to speculate why they have not.

2. Ask students to think of a little sister or brother. What are some things that an extremely young person should be warned about? Ask students to write a story which will show a young inexperienced person how important it is to respect such things as the water, the woods, the winds, etc.



3. Discuss other "boogeyman" stories which are used to convince others of the dangers of poor behavior. How effective is fear as a motivator for proper behavior?

4. As a class group make a list of things that can be done to show respect for elders. After a list is compiled, ask each student to mark each item according to how often each individually has shown such respect. They may use the categories **often**, **sometimes** and **hardly ever**, depending on how regularly these things are done. What else could be done?

You may want to have your class make gifts for an elderly person they know. Organize a visit to a home for elderly people or invite some people to your class to share their experiences of growing up.

Student Activity Card(s):
See Earth, Sky, Water Activity Card (2C-2D).

NEW WORDS:
roots
homesick
salmon
kidnapped
cedar
boughs

BLUE JAY - STAR CHILD

Blue Jay - Star Child/Basket Woman

Developed by members of the Muckleshoot Planning Committee
GEOGRAPHICAL AREA: Coastal Region
STORY TYPE(S): Natural Phenomena/Indian Values

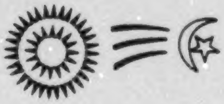
Summary:

Two sisters left for the Sky World to marry a white star and a red star. The younger sister had a star child and returned home. Her child was stolen and taken to the Underworld. Blue Jay was sent to find the baby who could be located by passing through a crack in the earth's surface. Whe Blue Jay found the baby, he had grown to be a man and could not return. Blue Jay had to return through the crack in the earth alone. Blue Jay's head, however, got caught in the crack, which reminds people of the age when the world changed.

Teacher Guided Activities:

1. Divide your class into three groups. Assign each group the task of doing their own mural of one of the worlds (the Sky World, Earth or the Underworld) mentioned in the story.

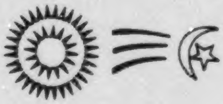
When the murals are complete, put them together to show the three layers mentioned in the story.



2. Discuss with your class natural changes which have taken place in the earth's surface. What natural event might have caused the earth to open and close as it did in the story?

What other natural forces operate to change the earth's surface besides earthquakes? (Glaciers, volcanoes, wind erosion, etc.)

Perhaps different groups could work on reports of volcanoes, earthquakes or glaciers. Drawings could be included in the reports.



3. In this story, Blue Jay had discovered that Dog Salmon had taken the baby. See if students can find out what Dog Salmon are. Have students draw a picture and write about what they have learned.

Student Activity Card(s):
See Filmstrip Making Activity Card (3A-3B).

The techniques introduced on the Filmstrip Making Card may be used with many stories. Each Four Winds Group should choose a different story to make into a filmstrip. Cartoon strips may also be done in a similar manner.

ASSINIBOINE WOMAN MAKING GREASE

NEW WORDS:
encampment
radius
smudgefire
provided
insects
pleasant
prepared
pemmican
heroine
rendered
invitation
abundant
immediately

Developed by the Assiniboine Curriculum Committee of the Ft. Peck Reservation
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Description of Culture/Indian Values

Summary:

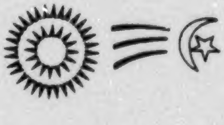
This story begins with a description of how buffalo meat and hides were prepared and how grease is rendered. It also tells of how a woman making grease stayed behind alone when her camp moved to another location. While finishing her task, a group of enemy warriors came to her lodge. Knowing she was in danger, the Assiniboine woman tricked the warriors into following her to the edge of a buffalo jump in the dark of night. The warriors, anxious to capture the woman, ran over the edge, killing themselves.

This story type is a description of culture because it describes the preparation of buffalo meat, hides and grease. It also shows how important it is to be cool and calm when faced with danger. It points out the need to know survival skills in order to protect oneself against danger when alone.

Teacher Guided Activities:

1. Recall the story of *Snail Woman at Sq^{3}a'le*. Discuss the power of positive thinking shown by the second group of children in that story. Compare the Assiniboine woman's **resourcefulness**, and discuss some good survival skills to know when outdoors. Make a class list. (Use a Boy Scout Handbook or resource person for additional suggestions.)

You may even want to develop a safety unit, including first aid, finding directions when lost, protecting yourself against the elements, etc.



2. Discuss the use of grease for the making of candles and soap. Explore the use of grease for lights and cooking. Maybe there are times when students are expected to cook for themselves.

It would be wise to list safety precautions to use when cooking with grease. How do you put out a grease fire?

3. Bring in examples of dried jerky or smoked or salted meats and vegetables. Explore other methods of food processing used to prevent spoilage.

Give examples of other food preserving techniques (drying fruits, canning, etc.). Compare samples of each and discuss the effects in terms of taste and texture.

4. Discuss the pros and cons of preservatives and food coloring. Stress being aware of what you eat and how it can affect your body. Ask students to bring in labels from foods and discuss which food has the most preservatives.

Student Activity Card(s):
See Indian Food Preparation Card (4A-4B).

Other optional activities which are appropriate for use with this card may be written on the board or posted somewhere in the room.

- Make lists of as many plants as you can think of which were first used by the different Indian tribes for food.
- Make a diorama of different types of food preparation (earth ovens, drying racks for fish or meat, heated stones in baskets of water for boiling).
- After your class has prepared the fry bread, you may want to invite parents into class to share in the meal. Parents may also serve as resource people on how to prepare other traditional Indian foods.

COYOTE AND NORTHWIND

Coyote

NEW WORDS:
growled
knoll
agreed
least
huckleberries
hollered
boasted
porcupine
success

Developed by members of the Warm Springs Reservation Committee
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Indian Values

Summary:

Because the wind scared away rabbits and disturbed Coyote's sleep, Coyote became angry and trapped the wind. When it became too warm for Coyote, he set the wind free and commanded it to blow harder. The Northwind blew so hard he knocked Coyote head over heels. Coyote, however, refused to admit he may have made a mistake in trying to control the wind.

Coyote is a legendary figure shared by many tribes. He can do anything and anything can happen to him. There are many stories about Coyote which have been passed from one generation to the next and some stories have several versions with minor alterations in details.

As can be seen in this particular story, as well as in many others, Coyote exhibits many of the less desirable human characteristics and usually is punished for his poor and often foolish behavior.

No one can control the weather and, despite the inconvenience the wind may cause periodically, it should be respected. The balance in nature can be seen everywhere. The wind may do harm at times but also serves a useful purpose as well.

Teacher Guided Activities:

1. At this point in the program a structure for small group work is introduced using the student acitivity card entitled Four Winds. Read the entire card thoroughly first.

The Four Winds activity card is designed to help organize a classroom into small groups for better student interaction. Task assignments will help develop a spirit of cooperation or tribalism among students. The class is divided into four groups representing the four winds or directions. Each direction also has a virtue associated with it.

Have the students develop their own code of honor in relation to the virtue represented by their group. They should have a greater commitment to living up to their own high standards of behavior if each group chooses its own virtue.

Please take time to help groups develop their lists of "virtuous" behaviors, since this will serve as a strong guide for group work for the rest of the year.

The feeling of being and acting like brothers and sisters is often influenced by example or through encouragement and the watchful eye of elders. A "family" or group member who has shown leadership, cooperation, caring and/or academic achievement, could be designated as an elder for that group. Elders would remain only as long as their behavior continues to reflect the group's honor code. The elder must meet whatever criteria is agreed upon by each group. (Older students may also be used as group elders.)

Take time to read the Four Winds card with your class. Decide ahead of time appropriate groupings. The groups may change periodically if you wish but the behavior guides should remain. Use your own discretion.

The next two activities will give groups a chance to try out the new structure.

2. Discuss the story making lists of the positive things the wind does and the possible negative things the wind does. Allow small groups to do the same activity for other weather features such as the sun, rain, clouds, etc.

3. Lead students through the creative writing exercise before breaking into Four Wind groups. Ask students to choose to be either a leaf or a snowflake. They are to become the object and describe themselves.

Begin each line with the words: "If I were a ________ I would . . .," (this may be written on the board).

Encourage as many ideas as possible by asking questions: Where are you? What can you see? What do you think about? How do you feel about yourself? What can you hear or smell? What happens when the weather changes or the wind blows?

These poems may be mounted over leaf designs. Place different leaves under a sheet of paper and color the paper with crayons, leaving patterns of leaves. Or simply paste leaves around the poems.

Included on a separate sheet are optional activities which you may want to duplicate and distribute to students.

Student Activity Card(s):
See Four Winds Card (5A-5B).

COYOTE AND NORTHWIND

1 Collect as many stories and poems as you can about the weather and put them in a booklet.

2 Keep a log about the changes in the weather day to day. You may want to cut out the forecast each day from the newspaper.

3 Walk around your community and write down how many people are using the wind. Can you think of other uses? Make a picture notebook of the wind in action. Draw your own pictures or cut them from magazines.

4 **Think** about what kind of a character Coyote is. In your small group decide: Who would make a good Coyote? Who would make a good North Wind? Pretend you are characters in the story and role play trapping North Wind and setting him loose. How do you act once wind has been set free?

HOW THE SUMMER SEASON CAME

Developed by the Assiniboine Elders Board
of the Fort Belknap Reservation
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Natural Phenomena/Indian Values

NEW WORDS:
proclaim
departure
migratory
appearance
bargain
delivered
pursuers
lynx
cautiously
winded
spokesman
stationed
midday
tripod
representative
crier
entrance
message

Summary:

Long ago the Assiniboine people lived in a land covered with snow all year. They were unhappy with so many cold months. Council members devised a plan in which the fastest animals would steal summer from a guarded lodge far to the south. With summer finally in the possession of the Assiniboine, an agreement was reached to share the season equally with the horsemen of the south. Cranes eventually were chosen to exchange the season every six months. This created the gradual change of seasons which now includes fall and spring.

This story gives an explanation of the origin of the seasons. It also provides an introduction for developing the concept of "Indian time." Traditionally, the concept of time was relative to the moon's cycle. Contrast this to the measurement of time by calendar years' months, days or minutes, etc. Instead of saying, "I'll meet you when the moon is full," or "I'll meet you at dawn," we say, "I'll meet you on the fifteenth" or "I'll meet you at 7:30 a.m." Time used to be relative to natural events and was therefore flexible. With minutes and seconds time is much more exact. Because of this, time for many Indian people has not been viewed in a futuristic sense as in planning or saving it.

Teacher Guided Activities:

1. As a group, decide on a name for each month of the year which is descriptive of the environmental changes during that month. Obtain copies of an Indian calendar and compare names. Make your own room calendar, having students make appropriate illustrations for each month. (Example: February - Big Snow Moon (or month).

2. Before dividing into Four Winds groups assign each group one of the four seasons. The group's task is to list as many descriptive words or phrases as possible which come to mind when thinking of each season. Include feelings about the seasons as well.

Example: Spring is
rainy · flowers in bloom · boots in the mud, etc.

Have students return to the Council Lodge and share seasonal impressions with the class.

The previous numbered page in the original document was blank.

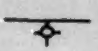
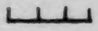
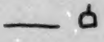
Following the Student Activity Card is a list of optional activities which you may want to reproduce for student use.

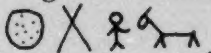
Student Activity Card(s):
See Wintercount Card (6A-6B) and Pictographs Card (6C-6D).

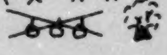
Read through the Wintercount card with students. Before having the Four Winds groups try the three activities listed on the front side of the card, share the following information with them:

A wintercount keeps track of time by telling a story of the changes which take place in the environment (how the ground moves). There are four major changes in the environment every year, starting with the ground appearing each spring. The next changes come with the summer, then fall, and finally winter.

A pictographic symbol was added to a wintercount during the time when the ground started to appear. The pictographs used for the seasons are shown below.

ground appearing, spring	
summer	
fall	
winter	

Whatever happened between the ground appearing (or spring) until the ground appeared again (the following spring) is the length of a calendar year. A pictograph was chosen to keep track of that time. The pictograph represents something especially significant or outstanding that happened that year. Perhaps a lot of snow might be shown like this. Notice the short legs of the man and horse. 

Maybe a late frost killed all the plums  so there were no plums for the winter.

Wintercounts tell the story of a significant event which happened each year. Seeing the pictographs the keepers of the hide were able to tell the people their history.

Remember a pictograph is not a word for word translation. Rather each pictograph represents an entire phrase, sentence, event, thought or concept. Pictographs are just enough of a sketch with very little or no detail shown. A wintercount or painted hide has no background. You will not see trees, clouds, ground or sky. If you see these things it is a picture but not a pictograph.

In later years some wintercounts were changed to read from right to left, and some were transferred to cloth or paper notebooks using colored pencils or ink.

Following is a real wintercount. The events depicted with pictographic symbols are explained on the following pages. Once students understand this wintercount kept by Lone Dog, they may be better able to keep a wintercount of their own.

PHOTO: LONE DOG'S WINTERCOUNT

Following is an English translation of the individual years represented and a description of pictographs.

60

Photo Courtesy of Museum of the American Indian, Heye Foundation

DAKOTA CALENDAR OR WINTERCOUNT KEPT BY LONE DOG

1801-1802. A human being with many marks always was the sign of an epidemic of some disease such as smallpox or measles. The interpretation is "many died of Small Pox."

1802-1803. The horseshoe used to indicate that the Dacotahs saw shod horses probably stolen from the Pawnees who stole them from the white men further down the Missouri.

1803-1804. They stole "curly horses," horses with curly hides from the Crows.

1804-1805. They had a Calumet dance and then went off on a War expedition.

1805-1806. Eight Dacotahs killed in a foray against the Crows. Straight lines.

1806-1807. A Dacotah kills an Arikara just as he was about to capture an eagle. The red mark on shoulder indicates a wound.

1807-1808. The Dacotah who killed the Arikara in 1806-1807 was himself killed by Rees. (This is a short name for Arikara.)

1808-1809. Little Beaver, "Loisel, a Frenchman" who had a fur post near DeGrev, east of Pierre on the Missouri, lost his post by fire. In this case the symbol was for "Little Beaver" only. Others show the beaver plus a burning log building.

1810-1811. Has to do with a medicine man, the symbol is a white buffalo skull over his head. Black Stone or Black Rock was the medicine man.

1811-1812. The circle is a dirt lodge, the interior circles heads. Interpreted, it is that 27 Arikaras or Mandans were killed in a dirt lodge by the Dakotahs.

1812-1813. The device is a laso. It signifies that "wild horses" were caught.

1813-1814. Whooping Cough killed man. The device is a head with a blast coming from it.

1814-1815. A Dacotah kills an Arapahoe with a stroke on the head from an axe causing a great flow of blood. Once understood, it is very typical and symbolic.

1815-1816. The Sans Arcs make a dirt lodge at Peoria Bottom, near Pierre. The Arc or bow over the symbol of a dirt lodge.

1816-1817. Buffalo were plenty. A crude buffalo hide is the symbol.

1817-1818. A trade post of dry timber was built at Ft. Pierre. This was by Joseph LaFrombois. The symbology is perfect.

1818-1819. This was a Measles Epidemic. Smallpox, you will note, has larger marks on a human body.

1819-1820. Another trade post. This one by La Conte also at Ft. Pierre.

1820-1821. Another dirt lodge. This was one by Two Arrows and the streamer indicates that La

Conte decorated Two Arrows for Bravery.

1821-1822. A star with a tail, a meteor, was to be seen; actually there was a great display of meteors that winter and it was used in many counts.

1822-1823. Another log cabin, trade store, at Ft. Pierre. This was probably Ft. Tecumseh.

1823-1824. Leavenworth uses a cannon to fire on the Arikara dirt lodges up north of Grand River. The white man with a hat, fires at a dirt lodge, highly symbolic.

1824-1825. Swan, a Minneconjou, had 20 horses killed by a man who was mad at him. The lance and blood show the method.

1825-1826. In a Big Flood on the Missouri many were drowned. The heads above the straight line which was the water level depicts the event.

1826-1827. Indians who ate a buffalo carcass died and before death a strange substance issued from their mouths. The line so depicts.

1827-1828. Dead Arm, a Dacotah was stabbed by a Mandan and lost lots of blood. The arm, the dirt, the blood are all shown.

1828-1829. A white man, with a hat, built a trading post. Some say it was Chadron at the mouth of the Belle Fourche.

1829-1830. Bad Spike kills an Indian with an arrow.

1830-1831. In a battle, man with a bonnet, many were killed by the Crows. One interpretation says 23 Dacotahs. But there are no straight lines, departure if that many were actually killed.

1831-1832. One white man, both with hats kill another. This was Laboue who killed Quenel at Cherry Creek.

1832-1833. Lone Horn, shown on head, had his leg broken on a buffalo hunt.

1833-1834. Another meteor shower. This was well-known having been observed at many places in the United States on November 12th.

1834-1835. Medicine Hide, a chief was killed. The red shirt shows the bloody nature of the affair.

1835-1836. Lame Deer shot a Crow with an arrow, pulled it out and shot him again. This peculiar circumstance, most unusual, was deemed worthy of a place on the calendar record.

1836-1837. Plenty of buffalo again but this time it is interpreted as the Breast; Chief of the Two Kettles died. It's hard to make sense of this one.

1837-1838. One hundred elk killed on a big hunt. Clearly not a horse, the lance or arrow tells the story.

1838-1839. Iron Horn, built himself a dirt lodge on the Moreau. There is nothing to connect him with the first lodge but that was a fact.

1839-1840. A Snake encampment of lodges was attacked and the inhabitants of 20 lodges were killed. The tipis plus the arrows tell of the attack.

1840-1841. The Dacotahs make peace with the Cheyennes; extended hands are symbolic.

1841-1842. Feather in His Ear stole 30 spotted horses. Note the difference between a spotted and a curly horse (1804).

1842-1843. One Feather tried to make up a War Party against the Crows but he failed to persuade the young men to go. Perhaps the pipe upside down denotes his failure.

1843-1844. Buffalo were scarce and the Sans Arcs made medicine, see skull on tipi trying to bring them in.

1844-1845. Minneconjous built a pine fort. The pine tree connected with a tipi shows the construction.

1845-1846. Plenty of buffalo meat, hung from trees and poles to dry.

1846-1847. Broken Leg, a Brule died. The broken leg is the only symbolic part of this one and the fact that there was a Brule named Broken Leg authenticates the story.

1847-1848. Two Man was killed, the two small figures side by side are the symbology.

1848-1849. Hump Back was killed; the lance and the hump back are quite apparent.

1849-1850. The Crows stole a great number of horses from the Brule. The circle with the departing hoof marks tell the story.

1850-1851. Old woman found in a buffalo. Perhaps an old woman who was sent off to die alone found shelter in an old buffalo carcass.

1851-1852. Peace made with the Crows. Crows are always shown with either a forelock of hair or a hair symbol. This is quite a plain piece of symbology.

1852-1853. Some foreign Indians came to Lone Horn's lodge on a peaceful mission at night. The black is on the tipi and the pipe does not touch the tipi.

1853-1854. Striped blankets brought by white men to the Indians. Probably an issue of Spanish blankets at the Ft. Laramie Treaty of 1852.

1854-1855. Black Bear was killed by the Blackfeet. Just how this signifies Black Bear or the Blackfeet is not certain but the material hanging from the arms was perhaps typical of some article of Blackfeet (Montana) dress.

1855-1856. General Harney, with a hat, makes a Treaty, extended hands. This was Ft. Pierre in the spring of 1856.

1856-1857. Four Horns (on the head) a medicine Man, (Calumet), became such.

1857-1858. A Crow Woman killed by Dacotahs, dress shows Crow Design and arrows, wounds or death.

1858-1859. One Horn (on the head) makes medicine (buffalo skull). This was quite a symbol of medicine (wakan).

1859-1860. Big Crow, killed by the Crows. Black Crow pierced by arrow.

1861-1862. Buffalo very plenty. They came up to the tipis. Most counts show cloven hoof marks and this is probably an error in the copying.

1862-1863. Red Feather was killed. He was a Minneconjou. Other counts would indicate that perhaps Red Feather was an Assiniboine killed by the Dacotah. There are no arrows or other killing devices shown.

1863-1864. Eight Dacotah were killed by the Crows. Here we have the straight lines connected to show that it happened at one place.

1864-1865. Four Crows were killed by the Dacotahs. Their firetops were shown but not as distinctly as in many winter counts where a Crow is always to be determined by a "crew cut hair cut."

1865-1866. Many horses died. They were not killed as has been shown elsewhere, and the fact is they starved for want of forage.

1866-1867. Swan, the father of the famous Minneconjou "White Swan" died. The Swan which looks more like a bowling pin is shown over the head. The material hanging from the extended arms is not at all any clear cut symbology. (Note Brave Bear's death in 1854.)

1867-1868. Much medicine made. The flag indicated the Treaty negotiations out at Ft. Laramie that year.

1868-1869. Clearly not a buffalo but a domestic animal. This was the year the Government brought in Texas steers for beef issues in accord with the 1867 Treaty.

1869-1870. There was an eclipse of the sun in August 1869. Here the sun all black is shown. Just why the stars are bright and red is a bit difficult to explain. It would argue that the eclipse was of the moon and the stars still bright but the fact is the eclipse was on the sun and witnessed all over the West. The circle is a Crow fort, nearly surrounded and the weapons used were guns for it is bullets that are flying. All but one of the Crows was killed in fact and 14 Dacotahs. Neither of these facts are brought out by the symbology.

HOW THE SUMMER SEASON CAME

1 Choose your favorite season and describe the things you like to do most during your favorite season.

2 Make a mural or filmstrip showing a scene as it changes through the seasons.

3 Depending on the season your list will change. Take a walk and list as many signs of the season as possible. You may only list what you, yourself, see, hear, smell, or touch.

4 Make a report on the changes that animals make to get ready for each season.

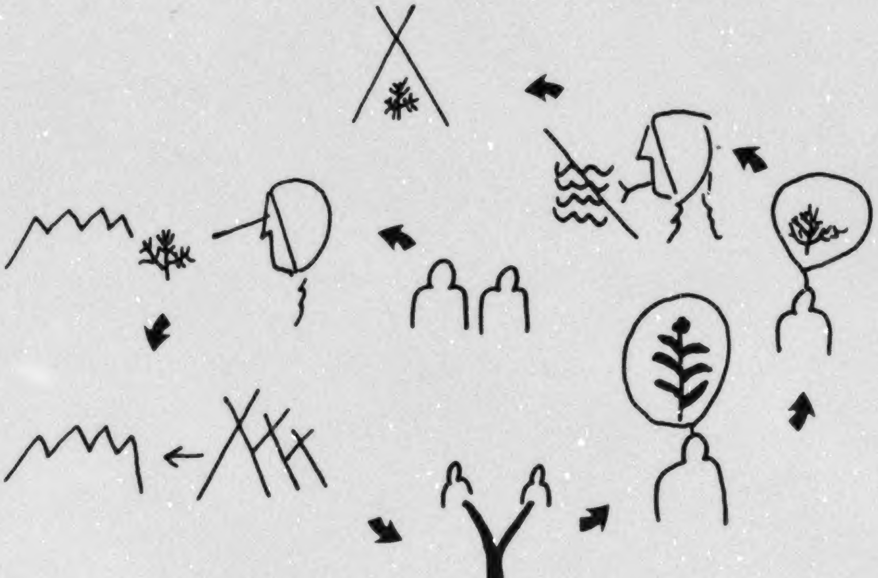
5 Choose a place in your community; a hill, a highway, a river, etc. Write as if **you** were the place and describe yourself as you change through the seasons. Begin each line with "If I were . . ."

Think of what you see, hear, feel and smell. Are you happy, sad, excited, bored? Tell everything you can about yourself!

6 See if you can understand the following story made with pictographs.

This is a story about how one tribe split up and became two tribes. They each practiced a religion or life style according to visions that two brothers had. These tribes are now known as the Crow of Montana who followed the way of the tobacco and the Hidatsa of North Dakota who became farmers, mainly corn growers.

Two brothers went fasting (went without water). One was shown how to use tobacco and the other was shown how to use corn. The brothers split camp. One went to the mountains and found tobacco. He was shown a way of being people. He was also shown how to use tobacco in the tepee.

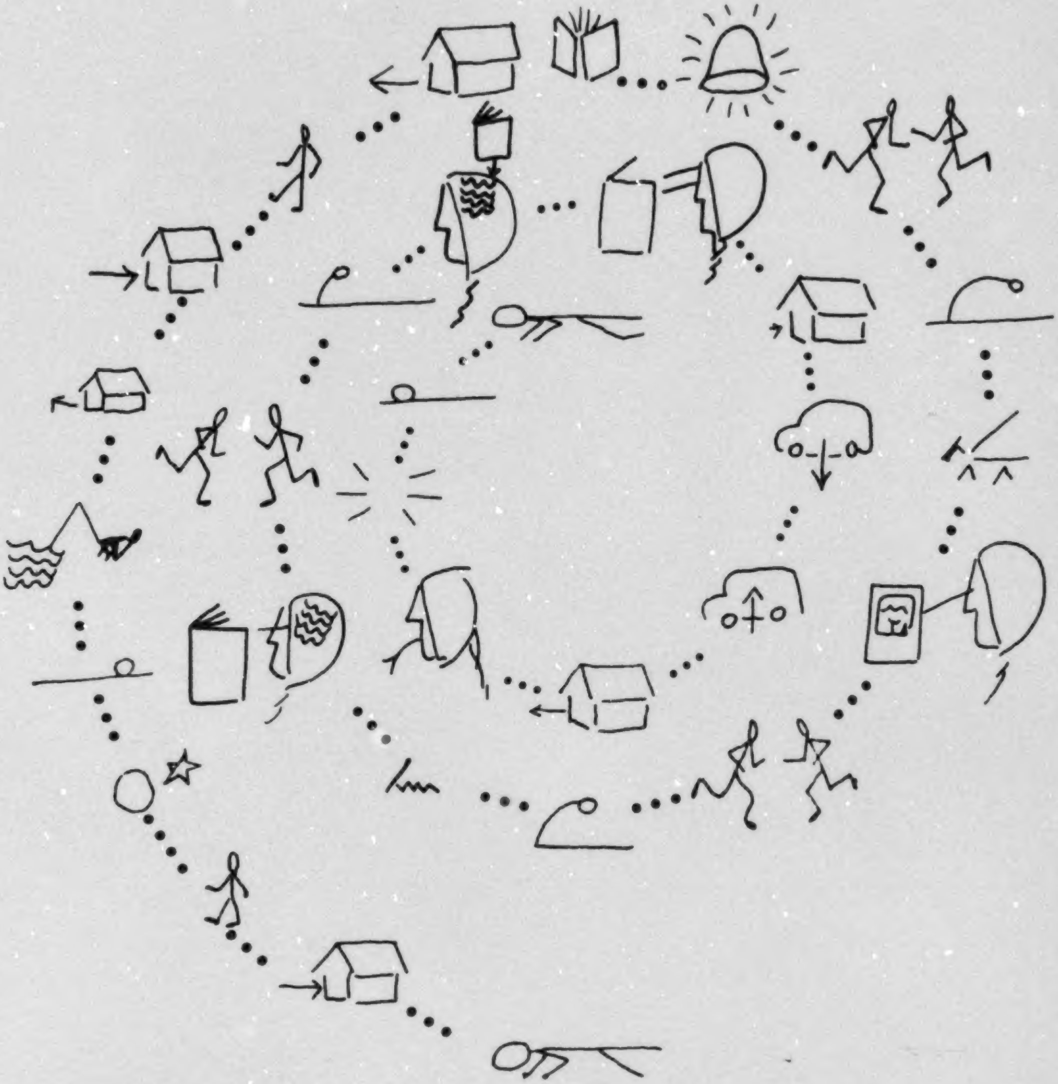


The same way that a wintercount tells the story of time, other stories were also told.

A STUDENT'S DAY

The following story is about a normal day in a student's life. Review this story to see how thought is represented using pictographs.

See if you can describe what is taking place. Then try one pictograph story of your own day.



NEW WORDS:
unloaded
strict
elders
extra
expected

LITTLE WEASEL'S DREAM

Developed by the Kootenai Cultural Committee of the Confederated Salish and Kootenai Tribes of the Flathead Reservation
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Ideas of Spiritual Beliefs

Summary:

Little Weasel had gone whortleberry picking with his mother. While playing he became lost and tired. He fell asleep only to dream that a big black bear was about to catch him. His dream, however, rescued him for when he cried out in fright while dreaming, his mother was able to find him. The story has a surprise ending since the reader is not aware that Little Weasel is dreaming until the end.

This story is an example of the fourth story type labeled Ideas of Spiritual Beliefs. Little Weasel learned the value of listening to his elders and obeying their commands. More importantly, this story alludes to the significance placed on dreams. Dreams have a way of helping people. Today and long ago Indian people sought a vision which helped them throughout life. For some a message of this kind came to them in dreams. Little Weasel, lost, tired and upset, had achieved such a state of mind that his vivid dream brought the help he needed. Little Weasel's dream changed the outcome of an event in the boy's life.

Teacher Guided Activities:

1. Before beginning these activities generate discussion about different kinds of dreams. Avoid interpretation of dreams. Dreams are personal and they are more help to us if we think about them without openly interpreting them.

If a child does not want to tell a dream that's alright. Some questions you might ask are as follows.

- Have you ever done something or talked about something late in the evening and then dreamed about it that night?
- What is psychic? How have psychics helped people?
- What is a medicine man or holy man? How have medicine men helped people?
- How is seeking a vision different from having a dream? (Usually accompanied by prayer with a purpose in mind.) In times of great hardship or stress it is not unusual to have a lot of dreams or extra vivid dreams. In seeking a vision Indian people have provided the stimuli or stress for receiving a vision (sweating, fasting and isolation)?

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- Do all dreams help us?
- Have you ever had a dream that was particularly helpful to you?
- Have you ever had a dream that enabled you to help someone else?

Generate as much discussion as possible about dreams then allow students to break into the Four Winds groups for further activities.

2. Ask students to write a story or make up a story about a dream they have had that may have helped them or someone else.

or

Have students write about a dream which has a surprise ending. Have them leave off the ending at first and let a friend add an ending. Then allow the dreamer to tell how the dream really ended.

Put the group's dreams together in a booklet with pictures or drawings to share with another group. Perhaps the group can choose a couple of the best dreams to read aloud.

3. Little Weasel did not follow his mother's directions. What type of directions must be followed in the school?

   Within each group, make a list of the important rules which either parents or teachers have said students must obey?

Have students decide which rules are good rules and tell why. Decide which are bad rules and tell why. Rewrite these rules to make them better. As a group have students decide on which rules they feel would be the best rules for the classroom.

After all groups have made a list return to the Council Lodge for a vote on the best set of rules for the class.

Student Activity Card(s):
See Dream Shields Card (7A-7B).

After the discussion of dreams students should begin taking an informal inventory of themselves (things they think about, things they do). To help facilitate this have students begin keeping a journal.

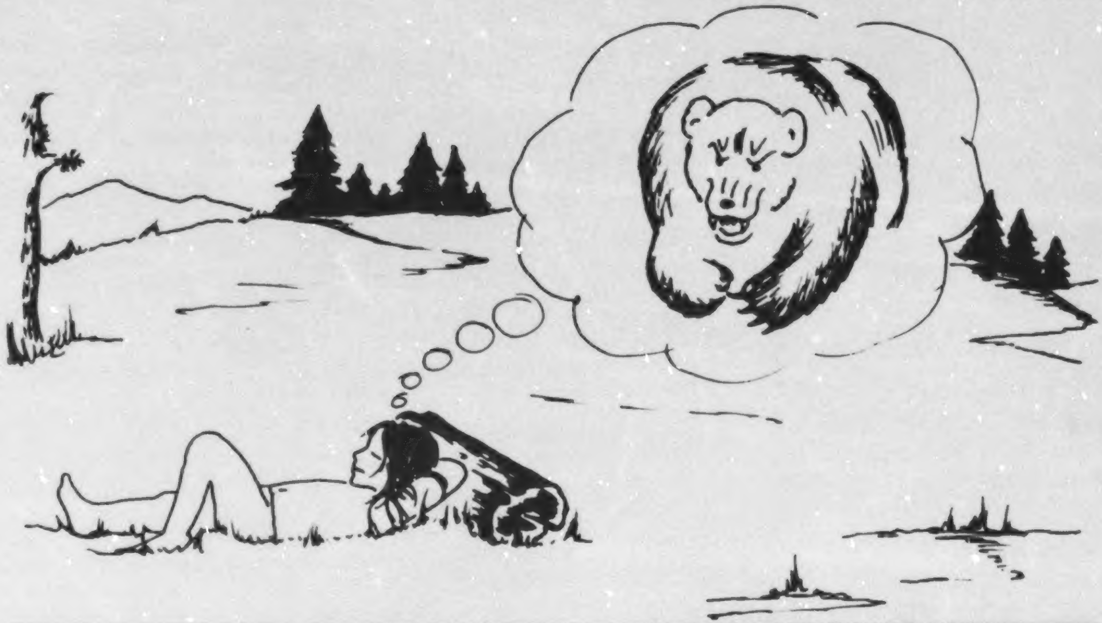
As the teacher, you will be the only other person who will see a student's writing. You may respond to comments in their journal. Explain that they are writing to themselves. They do not have to write about personal things unless they want to do so. Ask them to be honest and to write about what they think is important. To get started each student needs a notebook for which they will be responsible. The notebook will help keep everything in one place. The entire journal should be turned into you on a weekly basis. Journal entries should cover at least one full page for each week.

By writing regularly, students' writing ability should improve, although the journals should not be corrected for grammar, punctuation, etc. A student's ability to understand their experiences may deepen by reflecting on their experiences and writing them down. The interaction or response that you give to the journals should help further their understanding.

The journal is not for the purpose of criticism or to evaluate student writing. It should be used as a sincere way to begin to know and understand each one of your students.

Read the following description of a journal to the whole class and discuss the "Suggestions for Writing a Journal" as students read along.

A journal is partly like a diary and sometimes like a newspaper. But mostly a journal is about the individual writing it. The most important person one needs to get to know really well in this world is oneself. A journal can help anyone put into words personal experiences, thoughts, or feelings. It can help one to think more clearly about daily life. It could help one to understand why things are done as they are.



LITTLE WEASEL'S DREAM

SUGGESTIONS FOR WRITING A JOURNAL

- Be yourself. Write about the things you know best.
- Do what you always do:
  - seeing new things
  - talking with people
  - doing new things
- Stop to think about yourself.
- Put your thoughts and feelings into words.
- Put your words into writings.
- Turn your journal into your teacher.
- Read or listen to what your teacher has to say.
- Think some more!
- Live and learn some more.
- Write some more.

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THINGS TO WRITE ABOUT

- What do you like most about yourself?
- What things do you like least?
- Describe your community. What would make your neighborhood the best place to be?
- Describe your surroundings at different times of the day, sunrise, noon, sunset or night. Describe how you feel during the different seasons.

NEW WORDS:
skittish
flexed
sage
benchlands
opponents
kinks
famous
outpaced
visions

CATCHES UP TO ANTELOPE

Fort Hall Stories

Developed by members of the Fort Hall Reservation Committee
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Ideas of Spiritual Beliefs/Indian Values

Summary:

Catches Up To Antelope was a famous Lemhi runner who gained his power to run from a dream or vision. This story describes how *Catches Up To Antelope* lives up to his name by winning a foot race against the Bannocks.

A name sets an individual apart from others. Often Indian names were descriptive of an ability to do something. Sometimes a special dream would tell an individual what would distinguish and direct him/her throughout life. This story shows how such a dream extensively motivated one man. Having special powers gives one confidence. Confidence in one's own powers or abilities will help a person to succeed. Believing in something is half the battle.

Teacher Guided Activities:

1. Discuss how having a dream was related to the real life experiences of *Catches Up To Antelope*. Consider each sentence which contains the word dream (on pages 1, 6 and 16 of the story). How did having a dream affect this Indian's life?

Compare *Little Weasel's Dream* which shows how a dream affected one moment in a person's life, with *Catches Up To Antelope* which shows how a dream can extensively motivate behavior.

What people believe about themselves influences their behavior. Lead the students into discussing things which they feel they do well. Everyone can do something well and the discussion should emphasize positive self-image building.

2. Using the Four Winds groups plan to have relay races or academic competitive games. The winners could receive Antelope Awards. (See Indian Names and Antelope Award Activity Card.) Again discourage words like "I can't," rather have students say "This is hard but I'm working at it."

Have each Four Wind group pick something that the group thinks they can do well (running, spelling, figuring math problems, singing, etc.).

Once they have chosen their skill they must challenge the other groups. Keep track of how the groups do in competition and award the winning group in each category an Antelope Award. Point out that we all have some things we can do better than some one else.

Student Activity Card(s):
See Indian Names Card (8A-8B).

If your students already have Indian names, these will be the easiest to illustrate as a pictographic signature. Students should be encouraged to look up the meaning of their first or last name. The meaning of a name may suggest some ideas also.

Historically, Indians did not have first and last names nor were they necessarily handed down to their offspring. In this way Indian people derived a measure of individuality. Usually a baby was named by the parents or grandparents but this name was dropped by age 10-12 or sooner.

A person **earned** their name, often based on physical and/or personality characteristics or achievements. Sometimes names were derived from spirit helpers seen during vision quests. Consequently having a name based on achievements made a person proud. Being addressed by that name for a lifetime might encourage a person to develop favorable patterns.

For the Antelope Award you may want to consider its use as a follow-up to Dream Shields. Antelope Awards could be presented at the end of the year to students who have pursued their dream to the best extent possible.

BEAR HAT

Fort Hall Stories

NEW WORDS:
vigorous
dislodged
haunches
furious
fully

Developed by members of the Fort Hall Reservation Committee
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Description of Culture

Summary:

While on a hunting trip with friends Bee-bu-bah-gent wrestled a wounded bear. Because of this encounter he received the name Bear Hat.

This is an adventure story which explains another way in which Indian people have received names. Rather than receiving a name in a vision or dream, Bee-bu-bah-gent's name originated from one significant event in his life.

Teacher Guided Activities:

1. Ask students to describe how they may have received their name or nickname and why. List these on the board. Other tribes have ceremonies or special people who give names. See if there is such a person in the community.

Ask students to decide which ways they would prefer to be named and tell why. Do names really influence our behavior? Why do people get angry when being called names?

2. See how many places in the community have been given Indian names. Can students find any of the meanings for the names? Have students research how many place names have Indian origins (cities, states, rivers, mountains, etc.).

Student Activity Card(s):
See Bears and Hats Card (9A-9B).

NEW WORDS:

- warning
- recently
- especially
- sneaked
- ignored
- distance
- lure
- mauled
- companion
- incident
- destination
- urge
- replied
- comfort
- tempting
- delayed

BEAR TEPEE

Developed by members of the Northern Cheyenne Tribe
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Natural Phenomena/Indian Values

Summary:

Despite warnings, Indian Maiden went into some bushes to pick berries and fell victim to the powers of a bear who turned her into Bear Woman. Bear Woman captured her sister and mother. They remained in her power until, with the aid of seven brothers, they escaped. With Bear Woman in pursuit, the eldest brother used his special bow and arrow power to project them all to the top of a giant rock formation out of the reach of Bear Woman. Bear Woman clawed at the rock, leaving indentations in the rock in an unsuccessful attempt to capture the family. The rock formation is known as the Bear Tepee to the Northern Cheyenne. To many others it is called the Devil's Tower.

Bear Tepee has often been viewed as a mysterious and unique land formation and was often the home of bears in the region. These things, combined with the particular powers which the bear is believed to have, discouraged many Indian people from settling or hunting in its immediate vicinity. It is no small wonder that this story was developed to warn others not to go near this place.

As seen in many stories, characters usually pay serious consequences for ignoring advice. Indian Maiden not only brought misfortune upon herself but her family as well.

Teacher Guided Activities:

1. Ask your students if they have been cautioned about specific areas in their community. What real dangers are present in these areas?

Have students write a story which would warn others of the dangers in a specific area, or have students pick another unique land formation like Devil's Tower and try to create a story about where it came from or how it was formed.

2. Have students make a paper maché model of Bear Tepee or paint or draw a draw a picture of this unusual land form. Discuss how this might have been formed.

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the original document was blank.

3. Read the Gros Ventre story *Broken Shoulder (How the Big Dipper and North Star Came to Be)*. How are the stories similar? How is the story different from *Bear Tepee*?

It is interesting that a similar story explains the origin of two very different natural phenomena. Discuss how tribes share similar stories. The Gros Ventre Tribe is located on the Fort Belknap reservation in northern Montana.

BROKEN SHOULDER
How the Big Dipper and North Star Came To Be

This is a story about the seven stars up in the sky, called the Big Dipper and the North Star. Among the Gros Ventre (Grow Vont), these stars are known as "Cha-Be-Ká-Tha." This means "broken shoulder" because it tells how the seven stars came to be.

Long, long ago a large band of Gros Ventre (Grow Vont) were camped in a big circle. Generally, whenever the Indians camped and stopped to rest, the children ran off to play among themselves. Once when they were all together one of the children asked, "What game shall we play today?" Another said, "I know. Let's play bear." To play bear was to play tag. The children were going to play tag and the one who was the bear was it. So they began the task of choosing the bear. All the children, both boys and girls, stood around to see who would be chosen as the bear. All of them were quite young except one girl. She was older than the rest. One of her brothers said, "Hey, let's get her. She can be the bear. She can chase us like a bear chases all the other animals through the forest." The girl said, "All right, I'll be the bear. I will chase all of you."

So they started to play bear. The girl chased them all over. She chased them through the coulees, in the brush and out on the prairie around the camp. She was the bear all throughout the day. When others played, the one who was touched or tagged became the bear but not among this group of children. The girl was the bear all the time.

The children kept running and hiding and finally one of them jumped up and looked around to see if they could see her coming. When he got up to look there was a real bear standing there.

He yelled at the other children, "Look! There's a real bear standing in the brush. It isn't our sister anymore." So the children all looked and sure enough, there was a real bear standing in the brush. "Let's get out of here!" the boy yelled, and all of the children began running. The boys whose sister was the bear stayed behind because they knew something had happened to their sister and she was not the bear. She did not come near them or try to do them any harm so they waited close by. There were seven brothers in all, and they were all there.

One of the children who had run off to the camp reported the incident to a group of men. He said, "We were playing bear out there and those seven brothers' sister turned into a real bear. She's standing out there. Come and look for yourselves."

The men grabbed their bows and arrows and ran to where the children had seen the bear. The bear was still standing there with all of the seven brothers near. One of the men said, "We better kill it because it just keeps standing there. It must be their sister because it does not harm them, but she might turn mean and harm some of us. She'll probably come to the camp when the boys return."

The men charged. They shot with their bows and arrows. The bear fell over and the men knew they had wounded it. They had shot it in the shoulder with many arrows.

The men rushed back to the camp saying, "Everybody move. Take your lodges down so we may leave this place. We just wounded a bear and it will probably go mad. We must leave this area at once." The Gros Ventres (Grow Vont) immediately broke camp and left the area. The only lodge still standing was the one that belonged to the seven brothers and their sister. Even their parents had left, for they too were afraid of the wounded bear.

While the camp was moving the brothers were still with their sister trying to comfort her. They had no medicines and knew of no way to help her. Finally, one brother said, "Let's take her back to our lodge and take care of her. She's suffering and we have to try to help her some way." They took her back to their lodge and laid her down. She kept moaning and groaning and seemed to be in a lot of pain from the wound in her shoulder. The boys were confused and wondered what to do for her. One of the boys said, "Let's go down to the creek. At least we'll get her some water so she can drink." They went down to the creek and got some water for her and brought it back. After they did this they went back down to the creek. They all started to cry because they knew their sister had been changed into a bear and had been wounded. She was in a lot of pain and it was all their fault for wanting her to be the bear in the game.

Suddenly a man appeared to them and said, "Don't cry children. I'll help you. I know your troubles. I know all about it. Tell me what you want to have done."

One of the boys said, "Well, our sister is lying in our lodge up there suffering because she was wounded in the shoulder and we don't know what to do for her." Then the man said, "Well, she must be hungry by now. I'll go down by the creek and get a little bush rabbit for you. Here, take this to your sister, but before you do, take the hide off and make a big fire someplace and roast it for her." The boys did this and returned to their lodge with the man.

Then the man said, "You know, I'm kind of worried about you children. I don't think you should stay with your sister. I think you should run away. Your sister is suffering and she's liable to go mad and kill all of you. They say that bears go mad when they're sick or wounded so you must do exactly as I tell you. Go into the lodge and instead of feeding the rabbit to your sister, throw it into the wound on her shoulder. Then I will grant you three of four wishes so that you will be able to get away from her and be rid of her. She is a bear now and it will be better if you no longer see her or have anything to do with her."

The boys did as they were told. They went into the lodge and threw the cooked rabbit on the bear's wound and this immediately sent her into a rage. The boys left the lodge while the bear was busy trying to remove the hot meat from its open wound.

The first wish that the man gave the boys was that a huge prairie fire would start. They were to cross a ravine and the fire would be behind them which would stop the bear from chasing them. After the fire began the boys crossed the ravine. They looked back to see if the fire had stopped the bear. Much to their surprise, the bear had crossed through the fire and was still chasing them.

The boys knew that the bear would soon catch them since she could run faster than they could. They wished the second wish that the man gave them. The wish was that the whole area would be covered with cactus and the bear would be stopped by that. However, the bear started across the cactus patch and was soon full of large thorns from the cactus.

When the bear got through the patch she had to stop and pick the thorns out of her paws. The boys knew this and ran much faster because it gave them more time to get away. The bear was in a lot of pain from the wound on her shoulder and the thorns that were now in her paws. She was now in a complete rage and could barely see to pick the thorns out. When she was done she began chasing the boys again.

The boys saw her coming and knew that they would never be able to outrun her. One of the boys said, "Let's use the last wish that the man gave us. We'll wish for a large patch of brush, one that is so thick that even a rabbit or any other small creature cannot get through." The boys stopped to see whether the brush would stop the bear. They heard a loud crash, a rustling and much noise coming from the brush. She had somehow made it through the thick brush and now seemed to be on the verge of catching them.

The boys began running again and wondered what they could do. They had now run out of the wishes that the man had given them. None of the boys had any power or medicine themselves and they were desperate to find a way to get away from the rampaging bear. Then one said, "Our little brother always carries a little ball that he plays with. Let's try it and see if there is anything to it. There must be a reason why he kept it." They took the ball from the littlest brother and the oldest one kicked it into the air. The ball went high up into the sky and the boy followed the ball into the sky. The ball came back and the next brother kicked it and he also went into the sky. The succeeding five brothers all did the same and they also rose upwards into the sky.

Just as the last brother kicked the ball the bear came running up to the spot where the boys had been. She was still in a blind rage and could not do anything because the boys went high into the sky and became stars of the night. They stay together and shine every night hoping that their sister will come back from being a bear and she will know where they are and come and get them.

To this day, the Gros Ventres (Grow Vont) refer to the Big Dipper and the North Star as "Cha-Be-Ká-Tha" or "Broken Shoulder" meaning the time when the seven brothers were forced to flee from their own sister who had turned into a bear and went mad over a broken shoulder.

Student Activity Card(s):
See Tracks Card (10A-10B).

NEW WORDS:
curse
taught
medicine
language
secrets

PET CROW

Sioux Stories and Legends

Developed by members of the Assiniboine and Sioux Tribes of the Fort Peck Reservation
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Natural Phenomena/Indian Values

Summary:

A great chief found a crow with a broken wing and took care of it. The chief taught the bird the language of his tribe and out of gratitude the bird spied on enemy tribes for the chief. The crow learned that an enemy medicine man had put a curse on the chief and during a storm the chief's tent was struck by lightning and he was killed. The crow was blackened by the smoke from the burned tepee which is yet another explanation of why the crow is colored black.

Within this story the Indian chief's thoughtful deed for the crow is repaid in kind. The good deeds and appreciation generated between humans and animals is never ending.

It should be pointed out here that although in this story a medicine man was the doer of evil, that is a stereotype. Most often the medicine man was a spiritual leader of the tribe who protected his people. He was an example of personal strength and wisdom and was to be revered by all.

Teacher Guided Activities:

1. Discuss the variety of ways in which man and animals communicate. There are many animal and insect communities which seem to transfer information (bees, porpoises, sea gulls, dogs, whales, etc.). Any one of these would make a good topic for group reports.

2. Ask students to retell or Firetalk a story about a person and animal they have seen on TV or in the movies. The story should emphasize the unique relationship which developed between man and animal.

3. Have students prepare a bulletin board on alternate forms of communication. Perhaps they can find magazine pictures to include.

4. Write and read a story about how you got to be friends with:

- a person that speaks a different language than you
- a deaf person
- a blind person

Student Activity Card(s):
See Talking Hands Card (11A-11B).

After students have tried working with the Talking Hands Card try this game using hand signals. Write simple sentences on strips of paper. Make them easy. Allow a member of one Four Winds group to give the hand signals for the sentence while members of one of the other groups tries to "read" the hand message.

- You may also want to introduce the international sign alphabet.
- Try giving some simple class instructions using hand signals.
- Refer students also to Pictograph Card.

NEW WORDS:
burial
platform
lessons

OWL BOY

Sioux Stories and Legends

Developed by members of the Assiniboine and Sioux Tribes of the Fort Peck Reservation
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Indian Values

Summary:

Some parents, thinking their son had died, placed the boy upon a burial scaffold. After everyone had left, the baby awoke and was discovered by some owls. These owls decided to take care of the infant. Eventually, the boy returned to his real parents and tribe, and convinced everyone of who he was using pictures.

This story alludes to the close relationship which developed between Indian people and animals, but in a sense reaffirms the idea that each is happiest in his own realm with others of his own kind. Here is an instance in which owls took care of man. In the previous story a man cared for a bird. In these stories the closeness between man and animal is a natural and beautiful relationship.

Teacher Guided Activities:

1. Owl Boy had to communicate who he was using pictures because people could not understand his speech. Communication is not dependent solely upon words. Often strong messages are conveyed without anything being said.

Ask your students to list non-verbal communication systems including such things as hand signals or sign language, smoke signals, Morse code, Braille, writing and pictographs.

What do these systems have in common? Why are they effective? You might also discuss gesture and body language. How does this enhance what messages we try to convey?

How did the Owl Boy identify himself to his Indian people? How did Owl Boy communicate with the owls? Ask students if they have ever had a pet which they were close to. Perhaps some students could share their experiences. How many actually felt their pet understood what they told their pet?

2. Students may enjoy playing the following games which depend largely on non-verbal communication skills. Charades is another option which may work well in the Four Winds groups.

Put students' desks in a circle. Select one student to leave the room. Choose another student to be the **winker**. Ask the student outside to return to the room and stand in the middle of the circle. Say out loud, "The winker can start now." The winker may wink at any student. As each student receives the wink he must place his head down. The student in the middle must try to find out who the winker is.

Or try another non-verbal game: Have students hold hands. Hands must be on top of desks. Choose one student to be the **sender** of the message. Put the student from the hall in the middle of the circle. Say aloud, "Begin the Message." The sender squeezes one of the hands he is holding, and the message moves around the circle. The student in the middle tries to catch the message before it gets back to the sender.

Student Activity Card(s):
See Smoke Signals Card (12A-12B).

NEW WORDS:
interrupted
spoiled
celebrated
rescued

MOOSEHIDE ROBE WOMAN

Sioux Stories and Legends

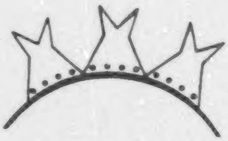
Developed by members of the Assiniboine and Sioux Tribes of the Fort Peck Reservation
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Indian Values

Summary:

Moosehide Robe Woman had her choice of many suitors but decided to marry Star Boy because of the good way he treated his mother. However, before she could make her decision known, he rode off to battle. Star Boy was wounded and captured. Moosehide Robe Woman followed the warriors even though it was a very dangerous thing to do. She was able to help Star Boy escape and brought him home.

In addition to showing the type of valor exemplified by many Indian women, Moosehide Robe Woman valued kindness to relatives. If one does not show kindness and respect at home, it is unlikely that he or she will show it elsewhere.

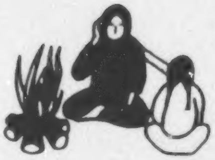
Teacher Guided Activities:



1. This story offers a good opportunity to study the status of Indian women (or women in general) in your community. What kinds of jobs do women perform? Where do they work? What are some traditional Indian women's roles? Why were these roles established? How or why have any of these roles changed? Suggest that students interview various women in your school or the community. Have them write a newspaper article devoted to the common experiences of women and their achievements or highlight individual women and their accomplishments.

Some students may want to go to the library and read about other famous Indian women. It is important to remember that few contemporary biographies are available but those that exist are generally of a better quality content wise than those of historical leaders.

Last but not least, female personages are extremely limited. Historical figures (i.e., Pocahontas or Sacajawea) exclusively dominate this area and are so poorly done as to obscure any relative identity of Indian women. Most often these biographies are characterized by sensationalism and romanticism. An objective profile can rarely be found. The recent development of cultural materials are producing more acceptable, relevant stories of Indian women. A good resource to consider is the *Native American Women: A Bibliography* by Dr. Rayna Green which may be located through the Ohoyo Resource Center at 2301 Midwestern Parkway - Suite 214, Witchita Falls, Texas 96308.



2. Discuss ways to show respect for others. How do we show kindness? Have students keep a weekly log of all the helpful kind things they have done for others.

Student Activity Card(s):
See Writing Script Card (13A-13B).

Have students think of types of jobs women apply for and select one not often chosen. Using the Writing Script Card have the Four Winds groups write an interview for the job. Afterward, have students role play the interview.

NEW WORDS:
although
rotted
elbow
charcoal
pigments
rawhide
suitcase
stingy
screached
scolded

COYOTE AND CROW

Coyote

Developed by the Confederated Tribes
of the Warm Springs Reservation
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Natural Phenomena/Indian Values

Summary:

Coyote was in a bad mood. Thinking a tree stump was an Indian who would not speak to him, Coyote poked it with his elbow and got stuck. Coyote painted the birds who freed him with beautiful colors. Crow, however, demanded that he be painted the sacred color red all over. Instead, Coyote painted him black.

First, this story shows how bad moods often lead us to do foolish things. Secondly, it offers an explanation of why birds are colored, specifically, why crows are colored black all over. Finally, this story tells that one should be satisfied with what people are willing to give of their own free will.

Teacher Guided Activities:

1. This story provides a good introduction to a discussion of Indian Art. Reread and discuss page 15 of *Coyote and the Crow.*

   Examine pieces of quillwork, beadwork, dance costumes or other items of Indian clothing and decoration.

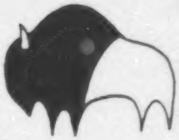
Make a list of all the materials that are used to make these things. Community members might be willing to let you use their things or explain them. As an introduction or conclusion you can point out that:

A. All tribes have their own particular ways of making beautiful things.

B. Most traditional and often contemporary pieces of Indian art are made from natural materials. They are given life or form through natural elements.

C. The design motifs incorporate repeated patterns of animals, plants and geometric shapes.

D. Indian art is functional. It is used for clothing, pots, baskets, eating utensils, weapons and religious ceremonies.



2. Birds, like all things from nature, contributed much to Indian people. They were respected and some were even revered, especially the eagle. It is a tremendous honor to wear eagle feathers, an honor which has to be earned.

Spend time discussing different tribal customs relating to the eagle or other birds. Explore the many ways feathers are used to adorn dance costumes. Encourage students who have outfits to bring them in for display.

Following the student activity card is a list of optional activities which you may want to reproduce for student use.

Student Activity Card(s):
See Indian Suitcase Card (14A-14B).

COYOTE AND CROW

1 Collect materials to try making your own dyes or paint. Paint a picture. Make a color chart showing how different colors are blended to create new colors.

2 Collect pictures of different types of birds found in your community. See if you can make drawings of as many as you see. Label the pictures with their correct name.

3 Collect as many feathers as you can and try to find out what bird they are from.

4 Write your own story of how a specific bird became colored the way it is. Read *Blue Jay-Star Child* or *Owl's Eyes* and discuss how these stories describe how birds look the way they do.

5 Retell this story using pictographs on a sheet of brown paper. Tear it to look like a hide. (See Wintercount Card)

COYOTE AND TICK

Coyote

NEW WORDS:
simmering
threatened
deliciously
sizzle
tasty
sweat
tule
reeds
boughs
edible
eels
sweathouse
sagebrush
greedily
observed
affected
poisonous

Developed by the Confederated Tribes
of the Warm Springs Reservation
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Indian Values

Summary:

Tick offered Coyote his food, lodging, and sweat lodge. Coyote's greed, however, got the best of him and because of his attempt to take all, he was left with nothing. Tick soon departed taking his camp with him.

Coyote took advantage of the hospitality Tick willingly offered. Like Crow, in the *Coyote and the Crow*, Coyote was not grateful for the gifts he was freely given. He should have accepted what Tick had offered. Both characters, Coyote and Crow, wanted more and they were eventually punished for their greed.

Teacher Guided Activities:

1. Spend time discussing the words *appreciation* and *respect*. We seldom overtly express our appreciation to others. Generate ideas about how many people each day help each of us in small ways. Give examples and begin listing ways in which thanks may be expressed, besides saying, "Thank you." (See Offering Good Thoughts Card)

The idea of gift giving is common to most tribes. Among many Indian people, "Thank you" is not necessarily spoken. Rather a nice deed is acknowledged with the understanding that the nice deed will be repaid to someone else sometime. One is always left with kind deeds to perform and others to think of. One kind deed or generous act, therefore, may generate many more deeds for other people. We are always showing our appreciation to others for the kind and thoughtful acts which we have received.

This also explains why Indian people show respect for their environment. Nature is always giving to people whether it be shelter, food, or just the beauty of a sunny day. We appreciate these gifts and show our respect by not disrupting the environment with litter, vandalism or pollution.

2. Any number of respect-for-environment projects could be explored with this type of discussion.

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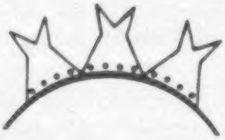
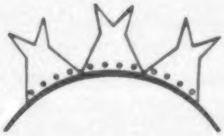


As a class consider what areas in your community could use a face lift. Contact the property owners and let them know you would like to help them out with a clean-up, spruce-up party.

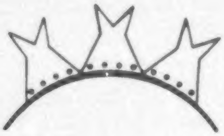
Plan a time when the whole class could be involved. Consider what equipment would be needed to do a good job. Maybe the property owner could provide equipment, garbage sacks, rakes, wheelbarrels or whatever, in exchange for your active concern.

A wall mural may be just the thing to brighten up an old lot. You may want to plant trees or shrubs. Invite other classrooms to join in this activity. You will need to have someone explain to them what you are doing.



3. Consider also projects to show respect for the elders of the community. Are there older people in the community who could use help in getting their homes ready for the seasons? (Insulating, putting in storm windows, etc.)

Maybe the tribe already has a program to assist the elderly with their homes. If this is the case have someone talk to the class about their program. Perhaps students could go along and observe these activities.



4. As a class you may want to honor someone; a parent, a teacher or another student. The class could organize a give-a-way on a small scale. Families of students will probably be an excellent resource.

Student Activity Card(s):
See Offering Good Thoughts Card (15A-15B).

Write invitations or thank you letters/cards to classroom visitors. Try to make the cards appropriate for the occasion and something that really lets them know that they are welcome and are not taken for granted.

NEW WORDS:
screamed
gobbled
slithered

OWL'S EYES

Kootenai Stories

Developed by the Kootenai Cultural Committee of the Confederated Salish and Kootenai Tribes of the Flathead Reservation
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Natural Phenomena

Summary:

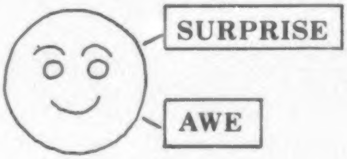
Mouse and Owl were good friends. Mouse wanted to play but he could not get Owl's attention because Owl was asleep. Lurking in the bushes was Mr. Snake who crawled quietly up and ate Mouse. Mouse only screamed once which woke up Owl. Owl, unable to help his friend, was so surprised his eyes got big.

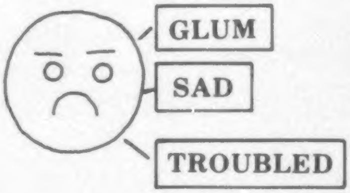
This story offers an explanation of why owls have big eyes.

Teacher Guided Activities:

1. Have students go through magazines and cut out pictures of different facial expressions. Put them on a bulletin board and have students try to identify or describe the expression and the feeling that motivated it.

They could look up the spelling of the words and write them on strips of paper. The paper strips could be tacked near the expression being depicted. Encourage your students to use synonyms for over worked words like **sad** or **happy**.





Introduce new words of expression as you come across them in your reading.

2. Students should work in pairs with one of the students being the initiator of facial and body expressions while the other partner tries to be a mirror and do exactly as his or her partner has done.

or

Have one partner make facial expressions while the other partner tries to guess how they feel. If the one guessing is right then switch roles. If they are wrong the other partner takes their turn at another expression.

Student Activity Card(s):
See Talking Rocks Card (16A-16B).

NEW WORDS:
prayed
Kootenai

SEEKING A SPIRIT

Kootenai Stories

Developed by the Kootenai Cultural Committee of the Confederated Salish and Kootenai Tribes of the Flathead Reservation
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Ideas of Spiritual Beliefs

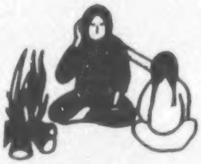
Summary:

A young Kootenai boy named Lassaw went to the mountain to seek a spirit helper. To do this he was not to eat, drink or sleep and must continue to pray. Lassaw cut the tip of his finger off before a buffalo spirit spoke to him giving him long-life and good luck in the buffalo hunt.

This is a simplified explanation of what happens when one seeks a vision or guardian spirit which will provide one direction in life. Much more is done to prepare an individual for such a quest and it is a serious business even to consider such a venture. Many Plains tribes believe in fasting and the vision quest.

Teacher Guided Activities:

1. Discuss with students the idea of fasting and seeking vision. Reread *Catches Up To Antelope* or recall what guardian spirit was seen in the vision. Consider what other religions believe in not eating at certain times of the year. Speculate on why this might be done.



2. Encourage students to try and imagine what the actual experience of seeking a vision might be like. Give them a choice of one of the following creative writing exercises.

Imagine yourself on the mountain as Lassaw was. Could you write about what you are thinking, what you might see, what you do and what might happen?

Retell the story but change the ending. What if Lassaw saw something other than the buffalo spirit? What is the new spirit? What does the spirit tell Lassaw? How does this spirit aid Lassaw?

Student Activity Card(s):
See Seeking a Spirit Card (17A-17B).

NEW WORDS:
investigate
ramrods
stumbled
rawhide
riddled
shield

CHIEF MOUNTAIN'S MEDICINE

Developed by the Gros Ventre Elders Board
from the Fort Belknap Reservation
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Ideas of Spiritual Beliefs

Summary:

While in search of enemies, seven men discovered a cave in the side of a hill into which large herds of buffalo disappeared. The men followed the cave which turned out to be a tunnel. At the end of the tunnel they saw a lone tepee. Only one warrior wanted to visit it. When the men returned to the entrance of the tunnel, they discovered the sun was in the same place it had been when they had entered, as if time had stood still. Later in a dream the man from the lone tepee visited the one warrior, Chief Mountain, who wanted to visit him and gave the warrior the power to come back to life. When Chief Mountain was killed in battle his sons followed the steps described in the dream and brought their father back to life.

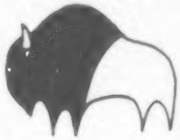
Chief Mountain was rewarded because of the good thoughts he had towards the lone tepee dweller. Today many Indian people from various tribes go to live in large cities where they are among strangers. It is often hard to anticipate how others will act in certain situations. Sometimes it is good to be suspicious or cautious.

There are medicine people, such as the owner of Lone Lodge, who have special gifts or powers and who choose to use these powers to help others. They often provide guidance and counseling in the sacred ways of a tribe. Sometimes they are able to see in the future or are able to heal people physically or spiritually. These people develop and keep their powers living a good life and remembering to respect their special gifts.

Each individual has special gifts, something that he or she can do better than others. It takes time to develop these skills or even recognize that they exist. How these talents are developed will vary but the important thing is that they are valued, not only by others, but by each individual.

Nothing worthwhile was ever achieved without some effort and hard work. But without a positive attitude about the need for that effort and hard work nothing will be accomplished.

Teacher Guided Activities:



1. This story would present a good opportunity to have students explore careers as an extension to developing their own potential.

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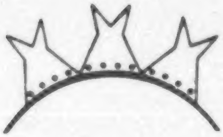
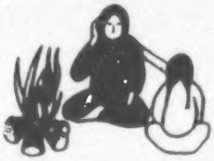


2. Identify some traditional and contemporary leaders in the Indian community. Read or tell their story to the class or direct students to available resources. Invite local tribal leaders to visit your class to explain how they developed their own talents.

Ask students to write a paragraph about any three people of their own choosing. Say, "If you could meet any three people in the world, past or present, who would you choose? Write a paragraph about who you would choose and why."



3. Direct students to read a biography or autobiography and share something they felt was important about the person's life with at least one other person.

This could also be shared at home with a parent, grandparent or other family member. Also ask students to discuss what characteristics the person exhibited that enabled them to achieve something significant.

Student Activity Card(s):
See Indian Leaders Card (18A-18B).

NEW WORDS:
costumes
stomach
colorful
meadowlark

COYOTE AND HIS BIG BROTHER WOLF

Coyote the Trickster

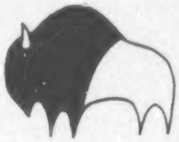
Developed by the Burns Paiute Reservation
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Indian Values

Summary:

Coyote and Wolf went for a walk and Coyote decided to visit relatives. Wolf, knowing the bad habits of each relative, warned Coyote what would happen. Coyote, however, did not listen and usually got into mischief.

This story is intended to entertain yet it also shows how foolish and troublesome one can be when ignoring the good advice from elders. Although some good things may result, it is more likely that misfortune will prevail.

Teacher Guided Activities:



1. Discuss the use of manners or customs when talking with relatives. Within some Indian communities there are strict codes of behavior when around certain relatives.

For example, only certain relationships allow individuals the right to tease each other. Often only aunts and uncles are responsible for discipline. Encourage students to identify what customs of behavior they have noticed in operation in their own community.

It is important to have students identify **why** manners are observed. You may want to review class manners for visitors. For example: "Do you lay across the doorway when visitors or relatives come to visit? Do you comb your hair and offer fleas to visitors or relatives when they come to dinner?" Relate the story situations to other behaviors in contemporary settings.

2. Review the Writing Script Card with the class. To give students a chance to practice the techniques on the card, have the Four Winds groups write the dialogue one might use when going to visit his relatives. What type of greeting is appropriate?

Student Activity Card(s):
See Writing Script Card (13A-13B).

NEW WORDS:
untied
cradleboard
treated
mischief

COYOTE AND THE TWO SISTERS

Coyote the Trickster

Developed by the Burns Paiute Reservation
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Indian Values

Summary:

Coyote pretended to be a baby so that he could play tricks on two sisters. Each time the sisters left, Coyote let their fish go. Once he was discovered, the girls tied him tightly in a cradleboard where he could not escape.

As usual, Coyote's mischief backfired. Whenever a person deceives others, then consequences must be paid. Unkind, disrespectful behavior more often than not is punished.

Teacher Guided Activities:

1. Discuss with your class the consequences of playing tricks on others. Sometimes, even meant in good fun, this type of behavior can really hurt someone.

   Ask students to think of practical jokes which may or may not have backfired (like pulling a chair out from under a person). Is it really funny to try and make another person look foolish?

2. Have students note Coyote's behavior on page 13. How does he attract the girls' attention? As a class discuss effective ways of requesting permission to do something. Is acting like a baby very effective?

Have students role play a couple of situations where a student is making a request. Give the following example:

- You want to spend the night with a friend but need to get your mother's permission.

- You are going into town with some friends and want to wear your brother's or sister's clothes, so you need to ask them.

Students role-playing the request could be instructed to:

- Make a direct request without qualifying the request.
- Make the request and offer a reason why you think you should get

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what you are asking for.
- Act helpless or pitiful like a baby, trying to get the other person to feel sorry in order to get what is wanted.

Student Activity Card(s):
See Whipman Card (19A-19B).

Take time to read through the Whipman Card with your students. Help students identify things which they may be able to teach (as suggested on the back of the activity card).

It is important to let the students prepare to teach what they want. Allow at least 20 minutes for an exchange of teachings. Let them know what time you have arranged for them.

Another option would be to let each "family" or Four Winds group present or demonstrate an idea or activity they think is important for the People tribe to know.

Emphasize that we can all learn from each other.

NEW WORDS:
reflection
thirsty
gophers
rimrock
realized

COYOTE AND THE COUGAR

Coyote the Trickster

Developed by the Burns Paiute Reservation
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Natural Phenomena/Indian Values

Summary:

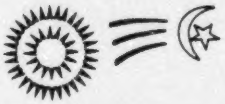
While Coyote was asleep Cougar reshaped his nose. Coyote retaliated by giving Cougar a round flat nose. Both animals attempted to kill the other but were unsuccessful. Finally, both Cougar and Coyote realized how silly they had acted and decided to be friends.

This story offers an explanation of why cougars and coyotes look as they do. More importantly, however, it shows how easy it is to get into a pattern of petty behavior, a sort of tit for tat. The idea of always having to "get even" when one feels wronged, blinds one's good judgment. Because neither animal can get the best of the other they learned to coexist.

Teacher Guided Activities:

1. Ask students to identify instances when they felt like "getting even" with someone. What are the results of such behavior? Do we **really** feel better once we know someone else has been hurt?

   Discuss alternatives for such behavior. What **else** can be done in a given situation?



2. Coyote and Cougar had to learn to get along. All animals, birds and insects have learned how to get along in order to survive. Each is dependent upon another for something.

Have students collect as many pictures of animals and birds as they can. Make a chart using the pictures. Use a large piece of paper for the chart like the one below.

Name (picture)	Feeds on Plants	Feeds on other Animals	Independent	?
Eagle	No	Yes	No	

For all the animals you have listed, how many are **independent** (can live by themselves, not having to feed on plants or animals)?

3. Take a walk and ask students to list all the animals and birds which they see living in the same area. When they return from the walk ask each to describe the area in which the animals are living.

Student Activity Card(s):
See Puppets and Stuff Card (20A-20B).

The ideas for puppets will work well with all or any of the stories. Spend time going over the puppet ideas with your whole class.

NEW WORDS:
obsidian
stomach
carcass
natural
quills

HOW COYOTE TRICKED PORCUPINE

Coyote the Trickster

Developed by the Burns Paiute Reservation
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Indian Values

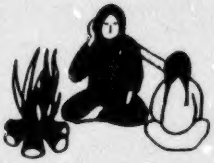
Summary:

Porcupine asked Elk to take him across a river in Elk's stomach. When the two animals arrived on the opposite bank, Porcupine killed Elk. Seeing Porcupine preparing to eat Elk, Coyote offered Porcupine his knife and proposed a contest, the winner of which would get all the meat. Porcupine agreed and both tried to jump the farthest over Elk. Coyote of course won, leaving Porcupine nothing for all his efforts.

This story again reinforces the idea that bad behavior comes back to us. It is interesting to note that part of the original draft of this story which has been left out details how Elk had been known to ask for favors or payment to take animals across the river and would often demand more when he got the animals mid-stream. Elk would threaten to let the animals drown if his demands were not met. Knowing this Porcupine then devised his plan to kill Elk.

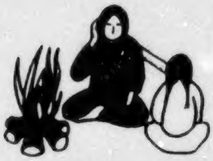
For whatever reasons, trying to **get even** is never really justifiable. Though Porcupine took it upon himself to punish Elk, he was likewise punished. He did not receive the rewards he had hoped for.

Teacher Guided Activities:



1. The thought developed in this story is similar to several other stories already discussed. Review these with your students, making comparisons where appropriate.

2. Assign each of the Four Winds groups one of the following stories to present at the Council Lodge using puppets, role playing or filmstrips, etc.



The Otter and the Beaver
Coyote and Cougar
Coyote and the Two Sisters
How Coyote Tricked Porcupine

Allow groups time to prepare for class presentations and rehearsals. You may want to present this activity to parents or other classes and include an introduction which explains about the stories overall and the character of Coyote.

Student Activity Card(s):
See Puppets and Stuff Card (20A-20B) and Filmstrip Making Card (3A-3B).

NEW WORDS:
disappeared
wondered
figure

NOSY COYOTE

Coyote the Trickster

Developed by the Burns Paiute Reservation
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Indian Values

Summary:

Wolf mystifies Coyote by being able to command his camp to set itself up. Coyote's curiosity caused him to spy on the camp. From that moment on the command no longer worked.

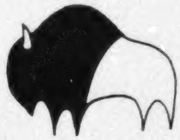
Coyote spoiled everything by being nosy. It is not necessary to know everything. The mystery of life is part of its true beauty. Too often people try to be in control rather than accept things as they are naturally.

Indian people were awed by the mystery of their natural world and showed respect daily for the gifts it gave them.

Teacher Guided Activities:

1. Generate discussion about the idea of **not knowing**. When is it good to **not** know something? Does knowing there is or is not a Santa Claus or Easter bunny help or hinder how one feels? Does one have to know **how** a plant grows in order for it to grow?

Some people believe that people have no business tampering with nature (i.e., seeding clouds to create rain, cloning, using insecticides or killing off large populations of animals because they eat crops or livestock more valuable to people). What arguments can be raised pro and con on some of these issues?



2. Sometimes knowing certain information is a privilege. Many tribes have maintained their culture because only privileged members know certain information.

One must earn the right to know these secrets. What character in the story was privileged? Why? To help students appreciate the idea of **not** knowing something try the Gift Giving card activities.

Student Activity Card(s):
See Gift Giving Card (21A-21B, 21C-21D).

There are two cards for this activity.

Sometime before Christmas all the students' names should be put in a hat, basket or bowl, and each student may draw from it one name (not their own). Each student will then be a "Secret Santa" to the person whose name they have drawn. Each day until your class Christmas party, or as often as each individual chooses, each student must try to give something special to that person without letting the individual know. Students may need additional help from you or a friend. It must be someone who can keep a secret so the identity is protected. The additional activities are only suggestions. Other suggestions are listed on the Gift Giving Activity Card.

Suggestions for Secret Santa ideas are on the following page which you may want to duplicate.

Let the students reveal who the Secret Santa has been. If their partner has not guessed them then they have been a good Secret Santa. Recall how Coyote spoiled some good things that happened to him because he was nosy.

Discuss the good feeling of having done something for someone else. Describe the good feeling of having something done for you.

Many of these activities could be geared towards other holidays such as Valentine's Day or Easter.

NOSY COYOTE

1 Leave a cookie or some fruit inside the desk with a ribbon and a tag signed, "Your Secret Santa."

2 Make a Christmas decoration. It could be a stocking or a paper chain, or something that could be hung on the tree.

3 Get a cutting from a house plant and put it in a jar of water to root. Wrap the roots in a wet paper towel. Place it in a small plastic bag and tie a ribbon around it. Put it in water when you get to school. Leave it on the person's desk perhaps with instructions on how to take care of it.

4 Make a Christmas card using a shape which looks like the season. Write an original poem on it.

5 Find a neat rock, plant or something else you might want to give.

6 Clean up your person's desk, sharpen pencils, scrub the table top and leave the area looking bright and clean. Perhaps you could take care of some little chore without letting your partner know.

7 Make a special December calendar for the person to help count the days until Christmas.

8 Make a mobile or a large hanging ornament using Christmas or winter-time scenes (snowflakes, snowmen, sleds or sleighs, birds, fruit or other holiday themes). Stained glass effects can be made by using colored tissue and black construction paper for outlining. This project will not be so time consuming if the shapes are kept to a manageable size and remain simple.

9 Make a book. Write and illustrate an original Christmas story. Don't forget to title it and make a page showing that the author is "Your Secret Santa."

NEW WORDS:
special
hollering
smelt
innocent
jerky
romp
ashamed
pleaded

RUNNING FREE

Developed by the members of the Shoalwater Bay Curriculum Committee
GEOGRAPHICAL AREA: Coastal Region
STORY TYPE(S): Indian Values

Summary:

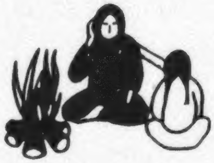
This is the story of a unique relationship which developed between a family and their pet deer. The fawn adopted the family after their father put medicine on its sore foot. The deer played, swam, followed the children to school and got into mischief. Eventually, the young deer returned to his own kind which taught the children something about the idea of freedom and the need for all creatures to find their own place.

The deer has provided humans with shelter, food and clothing. In this story the deer gave friendship. The need to return to one's own kind was also seen earlier in the story *Owl Boy*.

Teacher Guided Activities:

1. Consider raising some smaller animal in the classroom such as rabbits, gerbils, hamsters, fish, etc. Assign certain responsibilities to the Four Winds groups. Within the Council Lodge establish the rules for having or keeping a classroom pet.

Have a contest to give the pet(s) a name. Review naming in the Indian way and remember that animals are treated as brothers and sisters.



2. Introduce local programs for youth like 4-H Clubs, Ranchers or Farmers of America, Rodeo Club. Have students who are already members talk to your class about these organizations.

Have students report on different organizations. Discuss how these organizations teach about caring for animals.

Following the Student Activity Card is a list of optional activities which you may want to reproduce for student use.

Student Activity Card(s):
See Earth, Sky, Water Card (2C-2D).

Take time to review animals and their habitat.

RUNNING FREE

1 Write a story about a pet that you have had or one that you know someone else has had.

2 Discuss what things you must do to take good care of a pet and why. Make a booklet with pictures.

3 Locate and read another story about an unusual pet.

4 If you have seen any movies or TV shows such as "Born Free," retell the story into a tape recorder. (See Firetalk Activity Card)

5 Interview a friend who has a pet and write the answers to the following questions.

- What kind of pet do you have?
- Describe how it looks and acts.
- What do you like most/least about it?
- What do you have to do to take care of it?

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NEW WORDS:
yearn
flirt

COYOTE GETS LOVESICK

Salish Coyote Stories

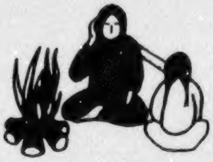
Developed by the Salish (Flathead) Cultural Committee
of the Confederated Salish/Kootenai Tribes
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Indian Values

Summary:

Following the directions from Camp Robber, Coyote journeyed to see a beautiful woman. Upon seeing how very beautiful she was Coyote decided to stay to see her again and again for many days. Finally, his waiting without food or water killed him. His friend, Camp Robber, revived him saying that "man will no longer die from love-sickness."

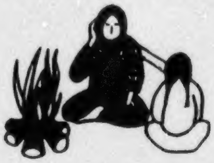
Not only does this story point out how foolish and unreasonable people can behave when in love but also suggests that even a good thing taken to excess can be dangerous. Moderation is a key word. It is easy to overdo things, especially those things which give us pleasure. One can get too much of a good thing.

Teacher Guided Activities:



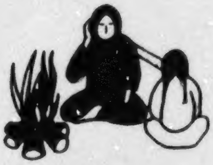
1. Discuss emotions and the effects which they have on individuals when emotions are carried to extremes. Who usually gets hurt? What happens when someone gets too angry, too sad, too silly, etc.?

Even jokes can be carried too far. What happens when someone eats too much or sleeps too much or drinks too much?



2. Have students role play an instance when someone may have eaten too much or drank too much.

3. Using puppets have students tell a story about a time when you got very angry or silly or ate too much or carried a joke too far. How did you feel and why? What happened? How do you think others felt?



4. In your group discuss the following: Compare this story to Moosehide Robe Woman. Was Moosehide Robe Woman's love like Coyote's?

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How are they different? Was Coyote concerned about what kind of a person the woman was or how she acted toward other people? What did Coyote really know about the woman besides the fact that she was beautiful?

What do the following sentences mean?

> Beauty is only skin deep.
>
> You shouldn't judge a book by its cover.

Student Activity Card(s):
See Writing Script Card (13A-13B) and
Puppets and Stuff Card (20A-20B).

NEW WORDS:
couple
ravens
swallowed
overhead

COYOTE AND RAVEN

Salish Coyote Stories

Developed by the Salish (Flathead) Cultural Committee
of the Confederated Salish/Kootenai Tribes
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Indian Values

Summary:

Coyote saw ravens flying overhead and noticed that one was carrying a piece of grease. Coyote chased the bird and tried to trick the Raven into speaking so that he would drop the grease. When Raven finally spoke the grease dropped and Coyote swallowed it.

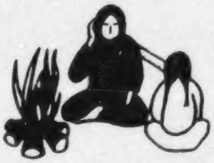
This story offers a possible explanation of why so many tribes have stories about Coyote. Coyote continued on from here to make his way to another tribe.

Teacher Guided Activities:

1. Raven lost his piece of grease because he allowed himself to be pressured into a response. It is often difficult to resist pressures especially from friends.

Discuss with your class reasons why someone would not want to yield to outside pressures. What happened to Raven?

Divide the class in half. Tell one-half of the class that they are to talk a partner into doing something. They can tempt them with anything they want to try to get them to do something. Tell the other half of the class that a partner is going to try and talk them into doing something. Their purpose is to learn to say no and mean it. One way they can do this is to be a stuck record and just keep replaying, no, no, no, no thank you, no . . . or to think of other ways of saying no. Allow five minutes for this. Switch groups. Discuss the frustration of being the convincer and the resister. What arguments were the most convincing?



2. Have students write about a time when someone may have talked them into doing something which they didn't think was a good idea at first. What happened? Was it better to make up one's own mind?

Student Activity Card(s):
See Firetalk Card (1A-1B).

NEW WORDS:
unusual
oily
parfleches
intestine
snorting

COYOTE'S DRY MEAT TURNS INTO LIVE DEER

Salish Coyote Stories

Developed by the Salish (Flathead) Cultural Committee of the Confederated Salish/Kootenai Tribes of the Flathead Reservation
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Indian Values

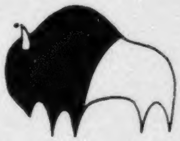
Summary:

Coyote and Fox were very hungry. One day Coyote came home to find Fox's lips oily, indicating that Fox had found food. Upon questioning him Coyote learned where he had located the meat and decided to go to the same place. Coyote found a man preparing a sweatlodge with meat drying everywhere. The man fed Coyote. After eating, Coyote became greedy and decided to try to get all the meat. He hit the man on the head with a rock and killed him. However, the man whom he had killed was a woodtick and, as soon as he was gone, the dried meat turned back into live deer and ran away, thus leaving Coyote with nothing and more hungry than before.

This story is very similar to the story *Coyote and Tick* (**Coyote**). Coyote's greed gets the best of him. Rather than show real appreciation for the meat he had been given, Coyote tried to take it all. Coyote was left in worse shape than when he had started.

Teacher Guided Activities:

1. Compare the story to *Coyote and Tick* (**Coyote**). Ask students to speculate on how two tribes could have similar stories. What would account for the differences?



2. Make meat-racks from small twigs tied together. Make a diorama of the different way foods were prepared by the tribes from the three geographical regions (Plains, Plateau and Coast).

Review Sweatlodge and include one in a diorama. (**See Offering Good Thoughts Card**)

3. Use dried meat or jerky to reward good behavior or excellence in academic work. Have students try to prepare their own jerky using beef. Slice it really thin and dry it in the oven at a low temperature.

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Student Activity Card(s):
See Offering Good Thoughts Card (15A-15B).

NEW WORDS:
separate
companion
situation
mournful
accidentally
slyer
aspen
quaking
gust
buckbush
gunnysack
convince

COYOTE AND COWBOYS

Developed by members of the Fort Hall Reservation Committee
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Indian Values

Summary:

Coyote and Cowboy decided to have a contest to see which of the two was the trickiest. Coyote tricked the pants right off Cowboy before the contest even began. Coyote used the excuse that he had to go home to get his power to be tricky. When the Cowboy's horse would stop, Coyote asked Cowboy for more of his possessions until he had them all.

The Cowboy became very angry when he discovered he had been outsmarted and when he caught up with Coyote again, he hung Coyote in a gunny sack and left him to starve. Coyote, however, convinced another cowboy to trade places with him by telling the cowboy that he would receive a beautiful wife if he was in the gunny sack.

Cowboy had decided to prove himself better than someone else, in this case Coyote. One should be satisfied with his or her own powers. It is not necessary to always have to prove that a person is **better** than someone else. Each individual has unique gifts. Each is better than someone in something. Because Cowboy had to prove himself better than another he made himself look foolish and lost all in the end.

Coyote is a rascal who merely took advantage of another's foolishness. Unfortunately, there are always sly and tricky people who should be treated with caution.

Teacher Guided Activities:

1. Discuss the idea of having to prove one's ability. When is it necessary to do so? When is it not necessary? Ask students to list the things which they can do well.

Which of those things listed have they had to prove or demonstrate? Why? Have them star those items. Ask them to identify things which they are not good at doing and would not want to prove or demonstrate.

Discuss how each might improve those areas where they lack confidence. What does practice do to one's abilities?

Student Activity Card(s):
See Magic Tricks Card (22A-22B).

NEW WORDS:

- moccasins
- married
- blindfold
- culture
- comic
- assembled
- yonder
- legendary
- generation
- incident
- situation
- emphasize
- appreciate
- versions
- breechcloth

NAPI'S JOURNEY

Developed by the Blackfeet Indians of the Blackfeet Reservation
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Natural Phenomena/Indian Values

Summary:

Napi is a comical Blackfeet cultural figure who is responsible for creating much of the natural environment. This book is a series of adventures beginning with how he gave rocks different colors and textures. He is also said to be the cause of why eyes get sore from having dust in them and why elk horns are used for decorations. Napi dried fat, gave coyote a pretty voice and created mountain lion's short stubby face and long legs and tail. He put knots in trees and contributed to the reason why people may lose their eyesight. Napi also made eyes different colors.

The adventures of Napi are amusing, yet one can easily see how often Napi's foolish behavior is punished.

Teacher Guided Activities:

1. Discuss the different things Napi did to the rocks including the colors he gave them. Ask each student to choose his or her favorite color, then using the book *Hailstones and Halibut Bones*, read the selection on either the color black or brown since few children usually choose these colors.

Read the poem several times if necessary and ask students to identify everything that sounds that color, smells that color, tastes that color or feels that color. They will have no trouble with what looks that color. Then tell students to write their own color poems, being sure to include things from **all** senses. To give them a format suggest that each line begin with; **Black** is the (sound of, smell of, taste of, etc.).

2. Have students pantomime different parts of *Napi's Journey*. Put on a series of Napi skits at parent meetings or invite parents to a theatre of your own.

3. We depend on our senses a great deal. Have students compare what Napi's wife did to what the woman did in *Assiniboine Woman Making Grease*.

Following the Student Activity Card is a list of optional activities which you may want to reproduce for student use.

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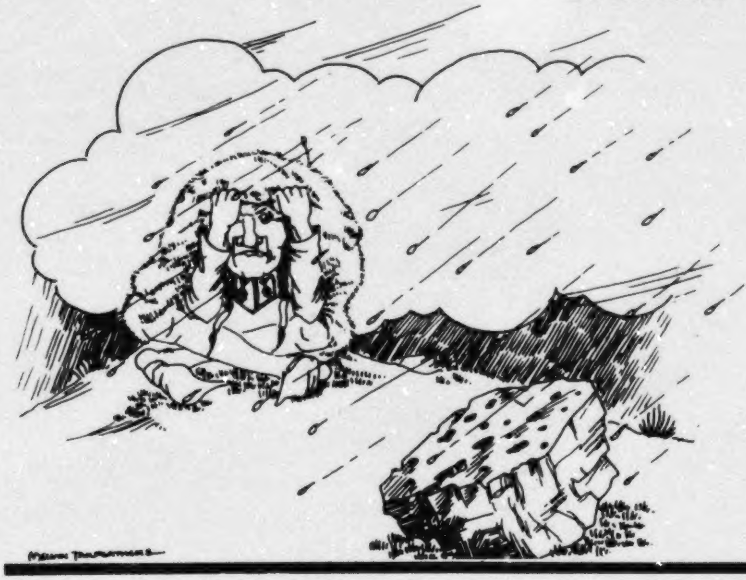
Student Activity Card(s):
See Paints and Earth Bags Card (23A-23B).



NAPI'S JOURNEY

1 Make a rock collection. Try to find rocks which looked like ones which Napi might have made.

2 Make a rock person by gluing rocks together. Paint eyes on your rock.

Give your rock a name and keep it for a pet.

3 Make a list from the story of all the things Napi created. Write or tell your own Napi story to describe how something came to be the way it is. Have someone read it. Was the story clear? Rewrite the story using the readers suggestions. Give it to someone else to read and get their ideas on the story.

4 Make a cartoon or comic strip of the adventures of Napi.

5 Think of how much you use your eyes and ears. If you lost one of these what would you do? Write or tell what you might do. Choose either your eyes or your ears. What is more important to you, what you see or what you hear? Why?

NEW WORDS:
tule
boughs
layers
gathered
marshy
reeds
trench
layers
rye
religious
ceremonies
mattress
microwave
cassette
suffering
pollution
kerosene
longhouse
electricity

OUR HOMES THEN AND NOW

Warm Springs Stories

Developed by the Confederated Tribes
of the Warm Springs Reservation
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Description of Culture

Summary:

This story describes the traditional tule (tūlē) mat dwelling of the Warm Springs tribes and traces the changes in dwellings up to contemporary times. There is also a discussion of other uses for the tule mats as well as some reflections on how much has changed in the Indian world over the years.

Teacher Guided Activities:

1. Have students make a list of **then** and **now** using information from the story. Ask students to think of positive ideas of why things were as they were. Make a list on the board together.

THEN	NOW
tule mats	wood, brick, etc.
open fires	oven
one room	2-5 rooms

Ask students what was good about tule mats, open fires, living in one room, etc.?

Discuss changes which have taken place in the community. Have students decide changes which they think are good changes. Which changes are not so good? Why?

Have students talk to their parents or grandparents and ask them about how their homes have changed since they were young. Do they think that all the changes have been good?

2. Toward the end of the story are descriptions of sounds that have changed. This could lead to a better understanding of noise pollution. Have students identify the sounds listed on page 8 and compare the natural sounds to those from man-made machines.

Indian people used to be much more sensitive to sound, being able to distinguish bird and animal calls.

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Ask students to all sit quietly in the room without talking and see how many sounds they can list. You may want to take your class on a walk and have them list other sounds.

Have students participate in other listening activities and discuss the feelings which different sounds evoke. Bring examples of different types of music especially Indian music and discuss feelings.

3. Have students write about their favorite sounds describing how each sound makes them feel. To give their writing structure they may want to begin with the words, "I like the sound of ________ because ________________________."

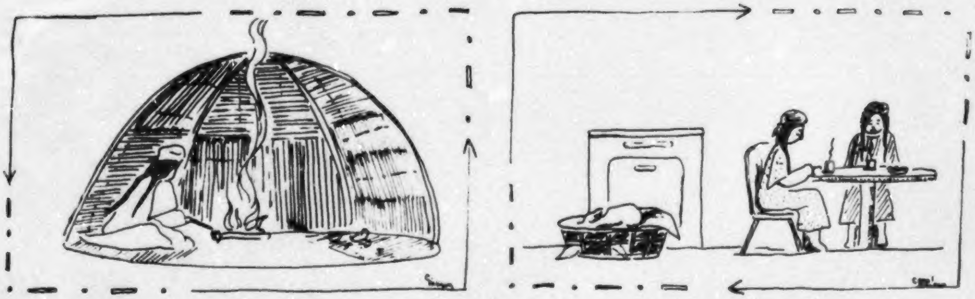
or

Have students use colors to compare sounds and feelings. Ask each student to choose one color to begin. Their task is to think of what **sounds** the color they have chosen makes them think of. They may start each line with the words ________ is the sound of ________ .

Example: Black is the sound of hot coffee being poured into a mug.
Black is the long, low moan of the wind.

Following the Student Activity Card is a list of optional activities which you may want to reproduce for student use.

Student Activity Card(s):
See Northwest Homes Card (24A-24B).



OUR HOMES THEN AND NOW

1 Write a "Then and Now" poem. Begin the first line with a description of something from the past. The second line should begin with the words, "But now . . ." Write several two-line statements to make your "Then and Now" poem.

Example: The Warm Springs Indians used to live in tule mat huts. But now they live in modern homes with electricity and running water.

2 Make a study of your tribe's traditional dwellings. You may want to see a picture of one if these homes are no longer in use. What is the dwelling made of? Where were the materials obtained? What are the main features of this home? Make a model of just one traditional dwelling or consider making a diorama of an entire village.

3 Write a "Then and Now" story from the viewpoint of an animal that lives mostly on land, in the air or in the water. Describe your animal home. (Read your story either to the whole class or in a small group of four or five. Can the other students figure out what animal you have chosen to write about? Be sure to read exactly what you wrote.) Write about your own home. How do you remember it? How does it look today?

4 Look at some study prints of how the land eroded or was polluted. What causes these things? What have people been doing to control erosion or pollution? How did Indians feel about the world around them?

NEW WORDS:
pemmican
scraper
container
precious

HOW DEER HIDE WAS TANNED

Warm Springs Stories

Developed by the Confederated Tribes
of the Warm Springs Reservation
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Description of Culture

Summary:

This story describes in detail the steps taken when tanning hides. In addition, there is a brief explanation of how other parts of the deer are used.

Teacher Guided Activities:

1. Ask around to see if you can get some samples of tanned, untanned and smoked deer hide. Have students examine each example of deer hide and then write down their observations individually or collectively on the blackboard.

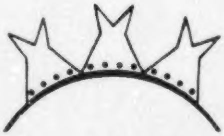
Ask students to ask their families or friends for some examples of things made from parts of the deer. Build a display area with the examples.

2. If materials and resources are available, try tanning a hide. When the hide is complete issue each student a small section of the tanned buckskin. Try coordinating this activity with any beadwork or jewelry projects.

Maybe small doll outfits or other articles could be made. Have students continue writing down observations of how the hide changes through the tanning and sewing process. After doing all these things ask students to write down a story about how deer hide was tanned.

View a super 8 mm film loop before reading *How Deer Hide Was Tanned. Hide Preparation*, Thorne Films, Inc. #274, approximately $24.00.

Write down all the materials you saw on how hide is tanned from viewing the film. Read the story *How Deer Hide Was Tanned*. Compare the process for tanning deerhide as viewed from the film.



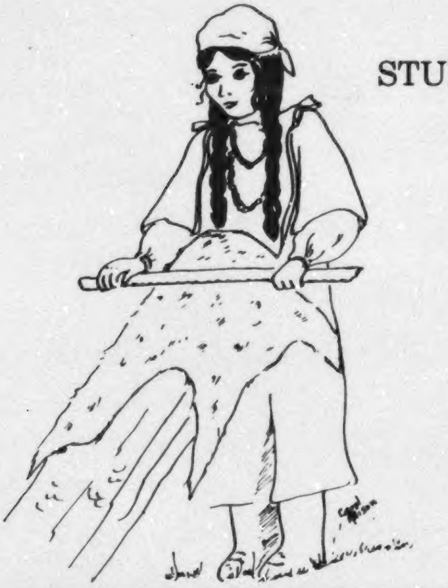
3. Organize a student fashion show where buckskin outfits could be explained to another class, the whole school or parents and friends. Parents may want to participate too! You need to know some of the following:

Who was the hunter?
Who tanned the hide?
By what method was it prepared?
Who designed the outfit?
Who is modeling the outfit?
Include a short description of the outfit.

In a large group decide what areas need to be worked on to put on a fashion show. Assign a task to several small groups to organize their activities. Remember to properly thank those people who help out (see **Offering Good Thoughts Card**).

Also included is a list of optional activities which you may want to duplicate for student use.

Student Activity Card(s):
See Offering Good Thoughts Card (15A-15B).



HOW DEER HIDE WAS TANNED

1 (See Firetalk Activity Card.) Tell about a time when you actually saw a live deer or went hunting.

2 What are some good safety rules for hunting? Prepare a demonstration for your class. You may want to invite an older person to visit your class to give a demonstration on rifle safety. You might talk about other hunting techniques such as trapping or bow hunting. Perhaps you could share your information with another class.

3 Make something using leather scraps such as chokers, hair ties, bracelets, pouches, belts, key rings, head bands or belts. Add beads if you have time.

4 Draw and paint pictures of deer or of articles made from deerhide.

TEPEE MAKING

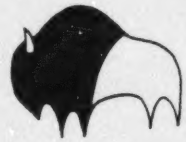
NEW WORDS:
pyramid
canvas

Developed by the Kootenai Cultural Committee of the Confederated Salish and Kootenai Tribes
GEOGRAPHICAL AREA: Plateau Region
STORY TYPE(S): Description of Culture

Summary:

This story describes the process of making and assembling a tepee.

Teacher Guided Activities:



1. In addition to the paper models of the Indian homes in the Northwest, have students try to make a cloth replica of a tepee. If there is someone in the community who has a full size tepee perhaps they will demonstrate how to put it up.

2. Have students make up a design for their tepee models which would fit their name (See Indian Names Card). Have each write a description of their design and what it represents.

Student Activity Card(s):
See Northwest Homes Card (24A-24B)
and Indian Names Card (8A-8B).

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the original document was blank

NEW WORDS:
clams
strands
circulate
woven
language
loosely
willow
wands
repeated
specific
replicas
potlatches
felling
tallow
pitch
delicately
diameter
camouflage
chisel
adequate

BASKETS AND CANOES

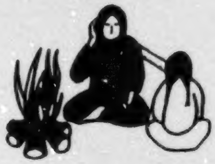
Developed by the Coast Area Planning Committee
GEOGRAPHICAL AREA: Coastal Region
STORY TYPE(S): Description of Culture

Summary:

This story describes the different varieties of baskets and canoes used in the Northwest Coastal area. Each unique functional purpose is explained. The materials and tools used in creating baskets and canoes are all natural, given life through the elements of the earth mother.

The practicality and inventiveness of the Indian people of the Northwest is an underlying theme in this story. One can see how humans have adapted to their surroundings and how each is compatible with the other.

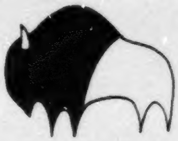
Teacher Guided Activities:



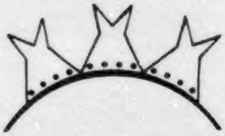
1. Ask students to think about what they have read about baskets and canoes. Have them look at page 7 of the story and try to imagine that they were a canoe of long ago.

For a creative writing exercise ask them to describe themselves as a war canoe, fishing canoe, or hunting canoe. Ask students to answer the following:

- What do you look like?
- Where do you go?
- What do you see, hear, taste, or smell?
- What kind of water are you moving through?
- What do you think about?
- Is something happening around you? And then what? Draw a picture of yourself as a canoe. Be sure to decorate yourself.



2. Break into Four Winds groups to make baskets using whatever materials are on hand. Use whatever methods seem practical for your students or that you have resources for (see Baskets Card).



3. Invite a local resource person to display baskets and possibly demonstrate how to make baskets using the resources from your community.

Student Activity Card(s):
See Baskets Card (25A-25B).

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WARRIOR PEOPLE

Developed by members of the Blackfeet Tribe
GEOGRAPHICAL AREA: Plains Region
STORY TYPE(S): Description of Culture/Indian Values

NEW WORDS:
- approaches
- perk
- corral
- proceeded
- realizes
- majestic
- independently
- established
- delicacy
- referred
- reluctant
- roach
- kidneys
- glorious
- extremely
- anxious

Summary:

After returning from a hunting trip Weasel Necklace told his granddaughter Snowbird about her tribe and how they got their name. He explained the relationship of the different bands of Blackfeet; where they now live and how they got there. He also talked about respect and the need for a good education.

This story is a culmination of all the stories. It illustrates the oral tradition as the grandfather shares with his granddaughter the beauty of the history and traditions of their people. It shows the real love of an elder and his sincere desire to equip his granddaughter with the knowledge of self that she will need in order to survive.

This story also shows the juxtaposition of traditional and contemporary life to which all Indian people must adapt, and it reminds each reader not to "forget the ways of your people."

This story, as all these stories, gives us pleasure and power and peace. It strengthens our hearts and gives us a place on this ground to continue becoming who we are at our best.

Teacher Guided Activities:

1. Using this story, ask students to summarize what they have learned about oral tradition, Indians of the Northwest, different types of stories and the different values emphasized within the stories.

If possible, take students on an overnight, early morning or after school evening outing at which time students may share their favorite "Firetalk" with the group. Each student should be prepared to tell an original story around the campfire or at sunrise.

If it is possible to have an overnight outing prepare Indian food. Try setting up a tepee or using any of the information learned from the stories.

If you have saved the Antelope Award (see Indian Names Card) to be given out at the end of the year, this outing would be an appropriate time to distribute them.

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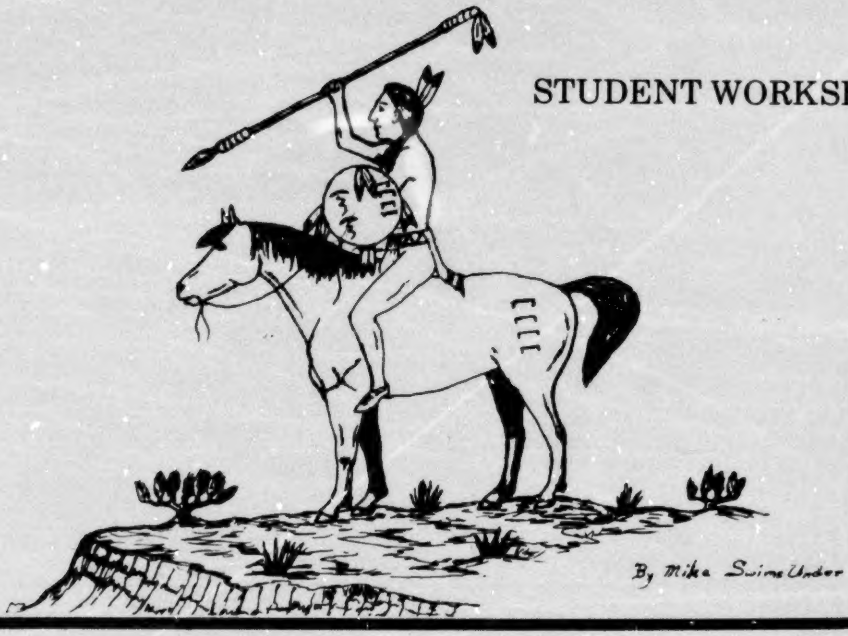
Following the Student Activity Card is a list of optional activities which you may want to reproduce for student use.

Student Activity Card(s):
See Listen, Touch, Reflect Card (26A-26B).



WARRIOR PEOPLE

1 On a map locate as many of the places in the story as possible. Compare what has happened to the Blackfeet, to your tribe or a tribe in your area. Locate your ancestral or original home on a map.

2 Discuss how different tribes have been named and how individuals within tribes have been named. You may want to reread *Catches Up to Antelope* and *Bear Hat.*

3 Draw a picture of yourself as a grandmother or grandfather. Write a paragraph or two about what things you would tell your grandchildren 40 or 50 years from now.

4 Watch the sunrise. Write or tell about how the earth looked and what your feelings were while watching this beauty in motion.

Using chalks, draw a picture of what you saw.

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